

THE CHAUTAUQUAN.

SEPTEMBER, 1880.

*A Monthly Magazine devoted to the Promotion of True Culture.
Organ of the Chautauqua Literary and Scientific Circle.*

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THEODORE L. FLOOD, A. M., EDITOR.

JAMESTOWN, N. Y.:

M. BAILEY, PUBLISHER.

1880.

THE CHAUTAUQUAN.

The proprietors of the CHAUTAUQUA ASSEMBLY HERALD, have decided to change the size, form and name of the MONTHLY, after the Assembly in August next.

There will be ten numbers in a volume, beginning with October, 1880, and ending with July, in 1881. Each number will contain forty-eight pages, twelve inches long and eight inches wide, with two columns to the page.

Our reasons for making the changes are as follows:

First. The monthly ASSEMBLY HERALD, in its present form, is not large enough to meet the pressing demands made upon us by the rapid growth of the Chautauqua meetings and the C. L. S. C.

Second. THE CHAUTAUQUAN will be placed in the course of study for the C. L. S. C., after the Assembly of 1880. Each volume will contain two or three books which will be published as serials—to be read and studied by members. This will reduce the price of reading matter, by giving them each year, for \$1.00, what would, in book-form, cost upwards of three or four dollars. The following letter from Dr. Vincent is to the point:

THE YEAR ROUND C. S. L.

The following announcement is cordially approved and commended to all students of the Chautauqua School of Languages:

CHAUTAUQUA, N. Y., July 28, 1880.

J. H. VINCENT, D. D., *President*:

The work of Chautauqua, although apparently limited to a few weeks in summer, is, in fact, designed to extend through the entire year, to follow its pupils to their homes and to direct their studies there.

In pursuance of this idea, the "School of Languages," held for six weeks in the months of July and August, proposes to aid its students by a system of correspondence and of published articles; and to this end, we the undersigned, agree to conduct a department in THE CHAUTAUQUAN. We shall be glad to receive communications from all our pupils—those of 1879 and of 1880—that we may be able the more intelligently and profitably to prepare our monthly articles for this magazine.

T. T. TIMAYENIS, Prof. of Greek. A. LALANDE, Prof. of French.
J. H. WORMAN, Prof. of German. R. S. HOLMES, Prof. of Latin.

ASSEMBLY DAILY HERALD.

THE CHAUTAUQUA ASSEMBLY DAILY HERALD for 1880, will be published in its present form, as heretofore, during the Chautauqua meetings in August.

The unrivaled opportunities afforded the managers of the ASSEMBLY HERALD, since its inception, by the Chautauqua meetings, to lay before their readers the ripest thoughts of many of the best thinkers of the country on Science, Philosophy, Theology, Church and Sunday-school work, and all reforms, have been utilized so far as their limited space would permit. Our subscription list, and the kind words received in scores of letters from learned and appreciative readers, are testimony to the high estimate placed upon the HERALD, also to the fact that the ASSEMBLY HERALD occupies a field in the literary world peculiarly its own. As there is but one Chautauqua, in all the wide world, there can be but one CHAUTAUQUA ASSEMBLY DAILY HERALD, and but one Monthly like THE CHAUTAUQUAN.

Theodore L. Flood, A. M., editor of the ASSEMBLY DAILY HERALD, will be assisted by the Revs. H. H. Moore, E. D. McCreary, J. P. Mills, Mr. C. E. Bishop, Revs. John O'Neal, C. M. Morse, and all the preachers and lecturers, educators and reformers who will speak on the Chautauqua platform in 1880. We mention a partial list of the names:

REV. J. H. VINCENT, D. D.
JOSEPH COOK, of Boston.
JOHN LORD, LL. D.
J. M. BUCKLEY, D. D., of Brooklyn.
A. F. BEARD, D. D., of Syracuse.
FRANK BEARD, Esq., of New York.
BISHOP R. S. FOSTER, LL. D.
REV. L. H. BUGBEE, D. D., President of Allegheny College, Meadville, Pa.
WM. BUTLER, D. D., recently of Mexico.
D. CURRY, D. D., of New York.
MRS. ALDEN (Pansy).
PROF. B. P. BOWNE, of Boston.
H. K. CARROLL, Esq., one of the editors of the New York Independent.
PROF. A. S. COOK, of John Hopkins University, Baltimore.
S. J. WILSON, D. D., LL. D., of Theological Seminary, Allegheny, Pa.
J. M. FREEMAN, D. D., of New York, Associate Editor S. S. Journal.
BISHOP H. W. WARREN, D. D., of Philadelphia.
MISS F. E. WILLARD.
C. L. GOODELL, D. D., of St. Louis.
F. S. HOYT, D. D., of Cincinnati.
J. M. GIBSON, D. D., of Chicago.
R. G. HUTCHINS, D. D., of Columbus, Ohio.
PROF. WM. HARRIS, of Princeton College.

Plainfield, N. J., March 18, 1880.

Dear Mr. Flood:

I am glad that you have decided to publish "The Chautauquan." I shall indicate certain "required books" for your pages, by the publication of which you can greatly reduce the expense of the course of the C. L. S. C. study. "The Chautauquan" will, for this reason, be placed upon our regular list, and every member of the Circle will be requested to take it.

Yours truly,

J. H. VINCENT,

President C. L. S. C.

Third. THE CHAUTAUQUAN will be published in magazine form to make it convenient to read, bind and preserve. We hope our subscription list will justify a similar change in the form of the ASSEMBLY DAILY HERALD during the Chautauqua meetings in 1881.

We shall publish a book for the C. L. S. C. course of study, entitled "Universal History," by Rev. R. Wheatley, D. D., commencing in the October number, to be continued through the year.

Besides the books, we shall publish editorials on live topics of the times, articles on all reforms, and choice lectures delivered at Chautauqua. Rev. J. H. Vincent, D. D., will contribute to the C. L. S. C. department. Notes on the International Lessons, by the Rev. L. H. Bugbee, D. D., President of the Allegheny College. Normal Work will be discussed by the Rev. J. L. Hurlbut, A. M., of New York. Children's Talks by the Rev. B. T. Vincent, of Philadelphia. Music, by Prof. W. F. Sherwin and C. C. Case. Department of Languages, by Prof. Timayenis, Worman, Holmes, Lalande and Cook. Science, Literature and Poetry, by Rev. A. N. Craft, A. M., Prof. G. W. Williams, A. M., Rev. J. G. Townsend, A. M., Prof. J. H. Montgomery, A. M., Mrs. L. H. Bugbee, Mrs. Flora Best Harris, of Japan, etc., etc.

ROSS C. HOUGHTON, D. D., of Cleveland, Ohio.
JOS. D. WELKS, Esq., of Pittsburgh.
REV. J. A. WORDEN, of Princeton, New Jersey.
W. W. PATTON, D. D., of Washington, D. C., President Columbia College.
W. H. PERRINE, D. D., of Michigan.
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REV. J. L. HURLBUT, of New York.
R. R. MEREDITH, D. D., of Boston.
L. D. McCABE, D. D., LL. D., of Delaware, Ohio.
J. O. MEANS, D. D., of Boston.
REV. J. S. OSTRANDER, of Brooklyn.

As heretofore, we shall employ from six to eight first-class stenographers to take down the lectures and addresses, Round-table Talks and discussions delivered at the meetings in August, and we shall publish all that it will be possible to get into the ASSEMBLY DAILY HERALD, while the overflow will go into THE CHAUTAUQUAN, with the books and other matter we have mentioned.

Price of THE CHAUTAUQUAN, one year, . . . \$1.00.

Price of the CHAUTAUQUA ASSEMBLY DAILY HERALD for the Season, . . . 1.00.

Price of both, one year, to one subscriber. . . 2.00.

We will pay a canvasser twenty cents for each subscriber to both Monthly and Daily, in a club of five or more.

Members of the C. L. S. C. may secure both Monthly and Daily for \$1.80 per year, in a club of five or more.

The money for a single subscription may be sent by mail, in a letter, well sealed, at our risk.

More than two dollars should be sent in Post-office order.

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THE CHAUTAUQUAN.

A MONTHLY MAGAZINE DEVOTED TO THE PROMOTION OF TRUE CULTURE. ORGAN OF
THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

SEPTEMBER, 1880.

PHIDIAS.*

BY JOHN LORD, LL. D.

WHAT we call art was born in ancient Greece. What is most instructive in Grecian civilization centers around it. It is pre-eminently in art that Greece is the great teacher of the world. In this department of human culture Greece has never been surpassed. She still lives, and probably will live forever. Let us meditate on this immortal development of the human mind. It is not confined to pictures, statues and temples. It pervades even the literature of Greece. Her poets, historians, dramatists, and orators were all artists. I am not certain but that art has given shape to philosophy itself.

Greece is celebrated for almost everything in ancient civilization—for patriotism, for poetry, for eloquence, for philosophical speculations, for war, for political ambition. If Greece had equaled the Romans in the art of government her genius would have been universal. For five hundred years after her political glory fled, Greece was the resort of all travelers and scholars, and Athens was a great university town. Athens was an Oxford, a Paris, and a Berlin, and, I may say, a Chautauqua Lake combined. No one could teach rhetoric unless he had been taught by a Grecian master. No poet was of any account unless he followed Grecian rules. Sculptors, painters and architects studied at Athens as modern artists study at Rome. Greece, in the whole realm of art, was alike an oracle, a fashion, a guide, and an inspiration. And what a great realm is this! You cannot define it, and yet you can comprehend it. Art is a great word and means many things, and suggests volumes. In writing you apply it to style, in poetry to rhythm, in music to melody, in eloquence to effectiveness. You call music artistic, and unless it is artistic, it is a very inferior sort of music. You speak of a writer as being artistic, like Pascal, Rousseau, Macaulay. You call this or that preacher artistic, like Chrysostom, or Bossuet, or Robert Hall. You call Horace, and Dante, and Milton artistic, in proportion as they resemble the classic models of Greece. Painters and sculptors are immortal, only as they reproduce or suggest the ideas of which the Greeks were the first to conceive. The marble bust becomes animated, and even the temple appears religious, in proportion as they suggest sentiments which kindle the soul to admiration and awe. These sentiments are inborn—they belong to man everywhere, but it is only an artist who can call them out and give them life and power. So art, the most elaborate and complicated of all things, is also the most popular. Nearly all popular preachers and orators are artistic. Art rests upon the most studied preparation, but becomes apparent to everybody when its fitness is brought to light. The peasant stands awe-struck before a cathedral, even though he is incapable of criticism, because he sees in the grand proportions, graceful outlines, and bewitching details the realization of what is in his own soul. The most uneducated traveler is filled with admiration in surveying a great picture, although he knows nothing of color or perspective. Its beauty is as imperishable as the stars or the rainbow, because it is vaster in ideas and sentiments which survive thrones and empires. And the appreciation of a real work of art—picture, statue, or poem—increases with the cultivation of our higher faculties. Hence a great artist is a great benefactor, because he civilizes. He is an educator, because he realizes the Grecian notion of education, which is to develop

what is already in a person. Fill the mind with dry facts and you produce a person of information, or a pedant, a very dry sort of a man; not a man blazing with life, which is only kindled when he is made to see what he is capable of. It is the bringing out what is noblest in us which we want in education, not knowledge, which is soon forgotten or useless. Education must stimulate the mind to the effort of its highest energies and in a path congenial with its nature. That is what the Grecian artists did. They gave a new life to their nation and to the world. They excited the mind to contemplation and enjoyment of abstract ideas, but ideas of immeasurable importance and infinite significance.

The Egyptians, the Assyrians, the Jews, the Chinese, the Hindoos, and the Persians did not do this thing. They had sentiments of poetry and patriotism, and religion; all nations have these, but only the Greeks perpetuated them in symmetrical form. Oriental nations could not make them crystallize, they could not give beautiful shape to them. Their works were rambling, disconnected, uncouth. Their literature has no unity; their statues no beauty; their temples no symmetry. We do not find even logical sequence in philosophy. We see no sense of fitness. A poem has no beginning and no end. All books are *despecta membra*, like the Talmud or Koran of Mohamed. Even their choicest idols are hideous, graven images—true representations of neither gods nor men nor animals, but monstrous and misshapen and extremely unnatural.

But the Greeks never violated nature, even in their crudest creations. Whatever they copied, they copied with fidelity to truth, and then idealized it, giving to a picture or statue, not the peculiar form or beauty of one man or woman, but the beauty of one hundred men and women, that is, what is most perfect in each figure. So if the Apollo or Venus of celebrated masters is more beautiful or perfect than any single person who ever lived, yet some person or other has furnished a model for every particular excellence. Hence the Greeks, while they imitated nature and never violated nature, yet created types of beauty and majesty, such as never had been seen on earth, they accumulated beauties in a statue such as no one person ever really possessed, yet so natural as to excite universal admiration. Equally were they the creators of style in written composition, which gives immortality to their productions, independent of the ideas themselves. Whatever they did they improved as masters of art, that is, they showed a singular power of realizing in all their work those ideas of beauty, grace and majesty, whose contemplation kindles enthusiasm and sometimes rapture. And when the artists of Greece sought to realize what was eternally beautiful, or true, or grand, they became self-sustained and did not desire anything beyond, since art, like virtue, is its own reward. The disagreeable accidents of earth were nothing to these artists, attempting to rise to supernal heights in which these souls lived, any more than obloquy or physical discomfort were to Socrates. His life was in the ideas he taught, not in the shoes he wore or the dinners which Xantippe prepared for him with such infinite disgust, even as Fra Angelico lived in supernal transports in an austere Dominican convent absorbed with his Madonnas.

The artists of Greece, in their contemplation of ideal excellence, were not only self-sustained and independent, but they thought that their realm was the noblest which mortals could aspire to. They did not live for utilities, any more than the Ionian philosophers, but in those creations which were their

*A lecture delivered at Chautauqua, in August, 1879.

perpetual joy. But their art was consecrated to Paganism, since they could not soar beyond those truths which Paganism revealed, but whatever the unaided powers of man can conceive, they realized. In philosophy, in poetry, in history, in sculpture, in painting, in architecture, they reached all the perfection which is attainable by the human intellect, independent of the revelation of truths which come from divine inspiration. Hence, the civilization which rests on art can exist independently of Christianity. Christianity revealed the future salvation of the soul, and through a divine teacher whose ideas and examples were purely moral and spiritual. It did not explain or explore the value of material beauty. Hence a high natural civilization may flourish under Paganism and Pagan influence alone. It was a comparative Pagan age in Italy which witnessed the highest triumphs of modern art. The Medici at Florence, and the Popes, contemporary with Lorenzo de Medici, were the patrons of Michael Angelo and Raphael more than of Catholic saints. They thought more of classical and Pagan literature than they did of Mediaeval and Christian.

So it would seem that art is a pure human creation, and depends but little on divine revelation. But it may be a very elevating human creation, since it made Greece the teacher of all generations in some of the grandest departments of civilization. But art thrives best amid all varieties of excellence. It is indissolubly connected with the whole realm of thought. The mere contemplation of nature is not enough. The old Germanic barbarians had no art, even when they lived among picturesque mountains and by the shore of the ever-changing sea. When Phidias was asked how he conceived the idea of his Olympian Jove, he referred to the poems of Homer. Michael Angelo gave majesty to the saints and sibyls of the Sistine Chapel from his familiarity with the writings of Jewish prophets. The artists of the age of Phidias were encouraged by the great poets, historians and philosophers who held converse with Pericles. Athens did not indeed cease to be a school of art and philosophy until Christian emperors sent its professors into exile; but the grandest triumphs of Grecian art were when great men adorned all departments of human thought and energy. When Rome lost her great men, her art also declined, since it appealed to perverted tastes and evil passions. So that while art is material and may be Pagan, it thrives best when men are most capable of appreciating its grandest triumphs. Make Art venal and she descends from her throne. Her glories cannot be bought any more than the smiles of radiant innocence and virtue.

When artists are inspired by no loftier motives than to make money or please the ignorant and vulgar, they produce no really great works. Like the clergy, like college professors, like all true teachers, they are set apart, as were the ancient Levites, to a sacred calling, to which wealth gives no additional consideration, or ought not to give.

The priests of culture are the ambassadors of higher powers than money-kings. They should aspire to reign in higher circles than in those of fashion. They have intrusted to them the guardianship of interests on which the glory of nations rest. They are a proud and favored class, the Brahmins of an aesthetic kingdom, since they live in an atmosphere of truth and imperishable beauty, feasting their souls on the glories which do not fade away. What is a Midas, with his asses' ears, to them? No more than the noises and dances of vanity are to the heroes of the Pilgrim's Progress.

And it may be said in reference to the mission of all true teachers of literature, science and religion, as well as art, they all, alike, are educators, benefactors of the mind, who never can be paid with vulgar reward, since they would seduce them from their truth.

If it is praiseworthy to make corn spring up and ripen in a waste, it is glorious to cultivate an immortal soul for the enjoyment of supernal certitudes or for the service of the gods. O, ye toiling, weary teachers, in love with your calling, seek the higher reward than what you receive. Ye are the favorites of heaven, eating the bread and drinking the water of everlasting life.

With this prelude on art, its mission, its glories, let us now turn and see its development in Greece in the age of Pericles. It is supposed to have culminated in Phidias. We do not know as much about this great artist as we do of political

heroes; as we do of modern wonders, like Michael Angelo, and Raphael, and Rubens. But we know as much of him as we do of the immortal artists who erected Rheims and Westminster. Like Shakespeare, he is veiled from our view by the magnificence of the creations which surround him. What were the names of those artists whom Solomon employed to build the colonnade which surrounded the temple on Mount Moriah? The comparative meagerness of the personal history of Phidias, which has come down to us, suggests to us the greatness of art, rather than the greatness of a man. As art is long and life is short, so we say that art itself, as a subject, overshadows the glories of any individual. Hence, my lecture is, necessarily, an essay on Grecian art rather than a biographical sketch of him who adorned the Parthenon. I know, well enough, that an abstract subject will not amuse and please, like the life of a great man, but I stand up here to instruct rather than entertain.

We know but little, with accuracy, of the details of the greatest artist of antiquity. Some suppose that his illustrious career began in the most heroic period of Grecian history, when the Persian hosts were defeated at Marathon and Salamis. He made, according to Pausanias, the statue of *Athena Promachos* for the Acropolis of Athens, out of the spoils of Marathon, but the general opinion is that he was born a little before the battle of Marathon, 490 B. C. He flourished during the whole administration of Pericles. He was probably fifty-two, when, in the year 438, before Christ, he finished his great statue of Athena, or Minerva, for the Parthenon. He was some years older when he completed his statue of Zeus for the people of Elis. Extreme old age is considered by some people to be incompatible with great results, but we must remember that Sir Christopher Wren lived to be ninety-two; Michael Angelo worked until he was eighty-seven, believing that no bodily decay could destroy the force of genius.

I doubt if Phidias was as great a man as Michael Angelo, since he was not so many-sided, and is best known as a sculptor. But as such he has never been surpassed, probably never equaled; an original man who idealized art—who created works which served for a model even for Michael Angelo. Perhaps the Moses of Michael Angelo could not have been produced but for the Jupiter of Phidias. It is supposed that the Grecian sculptor belonged to a family of artists, for his brother was a celebrated painter. He was first taught by Hippias and Aplidas, and he became famous after the Persian wars. His fame culminated during the administration of Pericles, about the year 438 B. C., who intrusted to him the adornment of the Propylaea of the Parthenon. The magnificent frieze of the temple may have been executed by artists under his direction, but it is supposed that the colossal shrine of the protecting deity of Athens, which was inclosed within the temple, was his own work alone—the greatest production of Greek art, with the exception of the statue of Zeus, at Olympia, which was also his own work. For some reason it would seem that Phidias excites the jealousy or hostility of the Athenians, and he was accused of peculation and impiety, and thrown into prison, where he died 432 B. C., at the age of sixty-eight, according to some, and eighty-two, according to others. This animosity may have been caused by his alliance to Pericles, who was very unpopular at the time, or from the jealousy of other artists who made false charges. The great stain on the character of the Athenians was their ingratitude to benefactors and their envy of distinguished men. Again, the unpopularity of Phidias may have been caused by arrogance of manner and ostentation in his life, for he was probably well paid by the most munificent patrons of art the world has ever known, considering the means of the city.

When Pericles came into power, which lasted for forty years, the public treasure of the city and its dependencies was nine thousand talents, about ten millions of dollars, of which he expended one-third in public buildings, the superstructure of which was intrusted to Phidias. For an artist to have so much power and patronage in a city of artists, it would be natural to expect great envy from his associates and great ridicule from the comic poets, who did not spare even Phidias himself, or even such a good man as Socrates. The longer I live, the more I am impressed with the power and prevalence of envy on the part of all rivals and competitors, seen especially among artists, like musicians and painters, and even among physicians

and clergymen. How many great men have been hounded into obloquy by the envy of their associates when a vulnerable heel has been exposed! I presume that Phidias had a vulnerable heel—most men have—and his enemies shot their poisoned arrows into it in spite of his transcendent genius and equally transcendent services. As for his integrity, it would seem that it was as remarkable as that of Pericles himself, who, though supreme for forty years, never added a farthing to his paternal inheritance. The only thing that his enemies could prove was that on the frieze of the Parthenon he had introduced the portraits of himself and of Pericles in conspicuous position. From this we may draw the inference that he was too conscious or too vain or too imprudent. The meagerness of the charges against him seems to indicate that his character was lofty, even as his ideal of excellence in art was sublimity and majesty—the peculiar trait of Michael Angelo, the best of the great Italians. It is not probable that so discerning, so just and so patriotic a man as Pericles would have given the superintendence of the public buildings, and the disbursement of such immense sums as were spent on the Parthenon, to a man who could be bribed or bought, or to a man who did not live the exalted sentiments he embodied in his statues.

I wish I had more facts to give pertaining to the life of the greatest artist of antiquity. But we must be contented with such as we have, and if we do not know the details of his life we fortunately know something of his creations. When Sir Christopher Young was asked to point out his monument, he only replied by telling his questioner to look around St. Paul's cathedral, and this when he was older than Michael Angelo was when he worked on St. Peter's. So the monumental works of Phidias, in the absence of recorded facts, may not unfairly represent the man, even as the Divine Comedy is the best history we really have of the true life of Dante. Of these numerous works some two or three stand out as possessing more than human excellence. Such a transcendent excellence indeed that the voice of all antiquity is unanimous in its verdict.

These were the colossal statues of Athena in the Parthenon, and of Zeus in the temple of Olympia at Elis, the one forty feet, and the other sixty feet in height.

Those familiar with Grecian history, know that in the time of the Persian wars, about the year 480 B. C., Athens and other cities fell into the hands of the Persians, who destroyed the temples and other works of art. After the Persians were driven out of Greece, and especially when the military defenses of Athens were made by Pericles, and the most necessary repairs were completed, the attention of this great statesman was given to the ruined and prostrate temples of the gods. Then the Parthenon arose in renewed majesty and beauty on the hill which commanded the city. This temple was the crowning glory of the Acropolis, covered with temples and fortresses. The chief ornament was the statue of the deity to whom the temple itself was consecrated, and which was placed within the cella. On this statue was lavished the wealth of the city, and called out the supremest genius of the maker, then at the age of fifty. Marble was too common and cheap to portray the protecting deity of Athens. It was made of gold and ivory. Up to his time, statues, when not of bronze, were only partially made of marble—the face, the hands, the feet—the rest was of wood, concealed by drapery. So, for marble, Phidias substituted ivory, and for drapery he used solid gold, never either wood or stone. The goddess stood clothed with a golden tunic, with her helmet on her head, her spear in one hand, and the image of victory in the other, while her shield, elaborately ornamented with figures and emblems, rested by her side.

She looked the ideal of a virgin goddess, though armed and victorious. Every part of the statue was exquisitely ornamented. A sphinx formed the crest of the helmet, and the agis was figured with golden serpents, while in the center was the golden head of Medusa. The head of the spear was supported by a dragon, and the very edges of the sandals were elaborately engraved. The shield was richly embossed, representing the battles of the gods. The base of the statue was full of bass-reliefs, containing the images of twenty divinities.

Such was this beautiful statue of commanding grace and majesty, expressive of wisdom and of power. Even the eyes,

made of precious stones, were full of significance. The value of the gold alone of this statue was forty talents, about forty thousand dollars, representing at least a million of our money, as gold is now valued. The whole temple, with all its pillars and carvings, cost twenty-five times as much. What an enthusiasm for art, when a State, enriched with the spoils of the Persian war lavished a tenth of all its collected treasure on a single edifice. The Peloponnesian war, which ruined Athens, and lasted nearly thirty years, cost only ten thousand talents, yet one thousand talents were spent upon the Parthenon. You can estimate the value of this in our money, all along from a million to twenty-five millions of dollars, but it represented a tenth of the nation's wealth. What a ferment would be made if our government, or any other modern government, spent one-third of its treasure in adorning the capital. Yet Pericles was allowed to spend this sum in his various improvements of Athens. Yea, one-tenth of the accumulated treasure on a single temple. If this nation were to expend on Washington five hundred millions, it would be no more, comparatively, than what Pericles spent on the city of Minerva. And if five hundred millions were spent, employing the talents and the industry of countless workmen and artificers, otherwise idle, perhaps, might not our capital become, like Athens, a pride, a wonder, a sacred city, an artistic Mecca, a vast university of learning and art, which would bind the nation together more than ten thousand miles of railroads.

The second great work of Phidias, larger and more costly than the Athena of the Parthenon, and even still more famous, was the statue of Zeus at Olympia. This also was made of gold and ivory, and was sixty feet high, although the god was represented in a sitting posture, expressive of repose, dignity and grandeur. Probably this was the grandest statue ever erected, the masterpiece of all antiquity. The sculptor seats his Olympian majesty on a throne of cedar wood, adorned with ivory, ebony, gold and precious stones, crowned with olive, holding in his right hand the golden statue of victory, and in his left the scepter of universal sovereignty, ornamented with every metal and surmounted by an eagle. The robe and sandals of this god were of beaten gold, on which were represented animals and flowers. The throne itself glistened with gold and precious stones, and was elaborately carved and painted with figures of men and gods. The footstool of the god was supported by golden lions, and the base on which the throne rested was ornamented with the choicest sculpture.

In this renowned work we see the father of men and gods, no longer at war with Titans and Giants, but reposing, after his victories, in supreme majesty, and ruling, with his rod, the prostrate world.

The ideas which the artist sought to represent, was illimitable power and transcendent dignity. The massive head, carved with locks of lion hair, the large facial angle of ninety degrees, the calmness of the open, full-orbed eye, the shape of the eyebrows, and the expressive repose of all the features, represented such marvelous majesty, that it was considered a calamity to die without seeing it—the greatest wonder of the world. It was supposed that the god must have descended from heaven to earth to display his features, or that Phidias must have ascended to heaven to behold the god. What a loss to the civilization of the world was the destruction by fire of this priceless statue, at Constantinople, in the fifth century, having been removed thither by the great Theodosius. It would have been guarded in Greece, though it could scarcely have escaped the ravages of the barbarians. They would have stripped it of its gold and precious stones. The destruction of this statue was nearly contemporaneous with the closing of the Athenian schools, and the outward fall of Paganism. And with the fall of Paganism, Art did not reappear in her ancient glories, until the Pagan spirit itself entered into the courts of popes and princes. Some may say that the revival of art did not take place until the mediæval shadows of ignorance and superstition were dispersed. But, whatever may be the influence of Christianity on art, yet it is clear that material civilization may exist and flourish under Pagan influences.

I need not dwell on the other works of Phidias, all more or less famous two thousand years ago—the colossal bronze statue of Athena Promachas in the Acropolis, made out of the spoils

of Marathon, fifty or sixty feet high, representing the goddess as a combatant, the marble figures on the frieze of the Parthenon, and numerous other works, most of which have perished. This great artist was distinguished for the accuracy of details as well as for the majesty of his work as a whole. His distinguishing excellence was ideal beauty of the sublimest order, and his knowledge of anatomy so remarkable, that from the size of a claw he would deduce the proportions and size of the whole animal. Then, too, in his anatomical knowledge, the result of study, he resembled the greatest of modern masters. Here, too, he teaches the truth that genius is nothing without labor, that both genius and labor are indispensable for high excellence in the realm of letters as well as in the plastic art.

But the immortal works of Phidias could not have been produced in a rude age. He was indebted, doubtless, to his precision in sculpture, as well as those chosen companions who made the history of Greece illustrious during the administration of Pericles. Even he required appreciative patrons as well as appreciative critics. It is remarkable that what was most glorious in the history of Greece took place within one hundred years, and the most brilliant part of the one hundred years, so far as civilization was concerned, was connected with the reign of Pericles, he himself the greatest and most dignified man in Athens, as well as her greatest orator and statesman. See what was produced in that administration. Besides the adornment and fortification of Athens, Aristophanes wrote most of his plays. Sophocles, Æschylus, and Euripides obtained the prize for tragedy; Herodotus recited his tragedy at the Olympic games, while Thucydides, a boy, was listening to him. Zeno, Anaxagoras, Protagoras, taught philosophy; Polygnotus and Panæus adorned the temple with paintings almost as remarkable as the sculpture of Phidias, Polyclethus, and Miron; Lysippus and Crates and Bacchylides were comic and lyric poets; Hypocrates practiced medicine; Prodicus, the sophist, was at the head of a class of fashionable rhetoricians; while, greatest of all, Socrates was laying the foundation of a new school of philosophy which should revolutionize human thought. I say nothing of generals and architects, and poets and orators and philosophers of lesser fame, yet who all contributed to that remarkable fermentation which made the age an epoch. The age of Pericles! How much more it suggests than even the Elizabethan era! There was scarcely a citizen in Athens who could not enter with zeal and intelligence in some form or other of Grecian culture.

But it was for what we call the fine arts that this age was the most remarkable. By the fine arts we mean architecture, sculpture and painting.

The earliest of these to be developed was architecture, and this reaches its most impressive form in temples. The early Greeks were religious. They revered the gods and they feared them, and erected to them their grandest monuments, like the Egyptians and Hindoos. Temples arose before palaces. In Egypt they were enormous and imposing, built by sacerdotal kings, but they were not marked by beauty of proportion or fitness of ornament. They may have produced awe; they did not kindle admiration. They involved labor and mechanical skill, but not genius. They suggested the power and wealth of kings and priests, not ideas of harmony and grace. Hence they were never copied; they did not permanently enter into civilization; they simply remained majestic monuments of strength and labor, not of skill and science. Perhaps the same may be said of Solomon's temple. It was the richness of the material, and not the beauty of the structure, which made it famous, unless it was larger and more imposing than is generally supposed, as we have a right to infer from the labor bestowed upon it, that of one hundred and fifty thousand men for eleven years.

But it was several hundred years after Solomon's temple was built, perhaps by Tyrian workmen, before the Grecian temple arose in the severity of geometrical forms. The Doric column, a new creation, less massive than the Egyptian, reached such a perfection of elegance and symmetry that it gave character and expression to the temple itself. And so regular was the Doric temple that the dimensions of a single column, and the proportion the entablature should bear to it, determined the size and arrangement of the temple. The style of all the Doric temples is therefore the same, although no two are alike, varied only by the proportion of the columns, which is the pecu-

liar mark of Grecian architecture, as the arch is of the Gothic. The later Doric was less massive and more ornamented than the earlier. As the column gave a character to a temple, so the portico, sustained by columns, was its chief beauty—a forest of columns often sustaining the pediment above, whose angle at the base was about fourteen degrees. From the beautiful pediment, enriched with sculpture, the elaborate cornice, propped with various mouldings. Often the entire temple was surrounded with columns, though generally they were confined to the portico. It was the graceful outline of these fluted columns, and the variety of light and shade arising from the arrangement of mouldings and capitals, which gave such enchanting beauty to the edifice.

Now all the glories of their architecture culminated in the Parthenon, built of Pentelic marble, resting on a base of limestone, surrounded with forty-eight fluted columns, with both frieze and pediment elaborately ornamented with statues of men and animals. Within the cella was the statue of Athena, to which I have alluded, while the walls were covered with paintings which rivaled the glories of the statues of Phidias. This universally-admired temple was not so large as a Gothic cathedral, but as it was built on the summit of the Acropolis, it shone afar off as a wonder of glory. And it has formed a model for architects for two thousand years, from those who built the Quirinus at Rome to those who erected the Madelaine at Paris.

The Ionic architecture is only a modification of the Doric, with columns more slender and with a greater number of flutes, and a pediment with a less angle at the base, and capitals more elaborately carved. The Doric suggests grace rather than strength. The former would seem to initiate the severe simplicity and dignity of man; the latter the delicacy and the ornaments of woman whose ringlets appear in the volutes of the capital.

The Corinthian architecture, so popular with the Romans, reveals no new principle of art, and is only marked by greater richness of ornament and greater height.

The beauty of all these orders consists in the columns and the horizontal lines, even as vertical lines mark the Gothic. We see the lintel and not the arch; huge blocks of stone perfectly square, not small stones irregularly laid; external rather than internal pillars; cella receiving light from above and not from the windows of the sides; a simple outline of the form of a parallelogram rather than broken by projections. There is no great variety, but there is a harmony of proportion and grace of form—a temple of humanity, cheerful, useful, complete, not aspiring to reach dazzling heights, nor to descend to noisome depths; with no gloomy vaults expressing maceration, grief and death, no lofty spires which would rise and point to a sphere where the pæans of redemption and immortality are sung by blessed saints and martyrs. What a marvelous creation was that to which modern genius can suggest no improvement, and of which no principles have been discovered which were not known to a perfection of its kind, to which nothing can be added, and from which nothing can be taken away; which nations have been content to copy for sixty generations, and which they will copy for one hundred generations to come. And the genius displayed in sculpture was equally remarkable. The Greeks did not originate it. Sculptured images were made from remotest times. Egypt, Assyria, and Syria are full of relics, but they are rude, grotesque, without grace and without expression, though often colossal and grand like the sphinx. They do not indicate fear or grief or passion; they are without emotion or intellectual force; generally they are impassive, imperturbable; they have not even beauty of form; we see no aspiration after the ideal; they evince no great refinement; they do not suggest the highest civilization; they are emblematical of strange deities; they are the rude monuments of kings; they are curious and costly, but we do not copy them; they do not inspire us; they are dead forms; art could well spare them all except as illustrations of its progress; they are merely historical monuments; they show how powerful and despotic were kings, how degraded and slavish were the people. But how different the Grecian statues! They live; they are reproduced; they are copied from age to age; they have a meaning; they are beautiful; they are among the most treasured remains of antiquity; we see in them the utmost perfection of the human

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form, both of man and of woman, learned by the severest anatomical study, and by constant comparison. And not only transcendent beauty and grace were represented, but dignity, majesty, strength—yea, even motion—every attitude, every gesture, every variety of form. And we see also every passion which moves the human mind. We see the delineation of suffering, of grief, of rage, of love, of shame. They are a marble history of the times, of heroes, of athletes, of dancers, of Bacchanalian pleasures. But it is the perfection of form which is most characteristic. This portrayed ideal excellence. The artists sought to realize this ideal, not to please the people. They appealed to the highest culture and intelligence. Phidias cared more for the approbation of Pericles than he did for the praises of a thousand ordinary citizens. Grecian statuary commenced with the ideal representation of deities; then it described heroes; then it sought to represent distinguished men, and generally idealized them. Hence Alexander would suffer no one to take his statue but Lysippus. Then statuary was made accessory or tributary to architecture—to adorn walls, friezes and pediments. Then it ornamented gardens, villas, groves and palaces. This art was purest in the hands of Phidias, since he idealized his figures. It was grandeur and majesty which he sought to represent. In a moral point of view, the art declined after him, although in some respects it improved until it culminated in Lysippus, who executed fifteen hundred statues—he and his pupils. He displayed great energy in action even as Phidias represented power in repose. None of his works, executed chiefly in bronze, remain, but it is supposed that the Farnese Hercules and the Torso Belvidere are copies from his works. His favorite subject was Hercules. It was his scholars who sculptured the Colossus of Rhodes, the Laocoon, and the Dying Gladiator.

But, you ask, if none of his works remain, what authority have we for extolling them? We have the recorded admiration of the great critics of antiquity, and that of his scholars, some of whose works we possess and prize. After him the plastic art declined, since it appealed to dangerous passions and perverted tastes. Then Praxiteles appeared with his undraped Venuses—expressive of sensual charms. Art declined as public morals declined. Sculptors made sensual attractions conspicuous, and spent enormous sums for such statues as that of Eos, Dionysus, and Aphrodite. They adorned villas, baths, and the houses of the rich. They were made subservient to the rites of a degraded polytheism. They are associated with the vilest Pagan orgies. And when sensual Rome became the patron of Grecian artists their works constantly degenerated, not in skill of execution, but in the absence of a lofty ideal. Art was prostituted to please gouty and wealthy senators, or to flatter generals and governors. She sold her glories. She contributed to undermine the virtues on which strength was based. And so vile had sculpture become, in the latter days of Rome, that it was odious to Christians. The Christians, when they shut up the Pagan schools, commenced a crusade on sculptured figures, since they were immodest and Pagan. Art began as a civilizing power; it became a demoralizing influence, and Christians scorned it, and destroyed it, since, in the eyes of primitive bishops, the welfare of an immortal soul was of more value than any material wonder. So, immortal and transcendent as is art in its ideal beauties, it succumbed, when perverted, to a greater power.

Let no one put Art before Christianity as a civilizing influence. It is great, but inspired truth is greater. But I do not now speak of Art in her degradation, but in her triumph and glory, as in the age of Pericles and under such a master as Phidias, who certainly gave an impulse to civilization and is, therefore, to be honored as one of the benefactors of mankind. He is to be known like Socrates or Thucydides or Euripides.

Some affirm that Phidias was a painter as well as a sculptor. It is very probable Michael Angelo, whom he resembled, was celebrated in all departments of art. Hence I must say something of painting in the time of Pericles, which is as great an art as sculpture or architecture.

It did not reach its culminating height as easily as architecture or sculpture, being strictly decorative—an ornament to temples and palaces. Nor have we any certain way of

determining the degree of perfection it actually attained, since none of the ancient masterpieces remain, or even copies of them. We are obliged to rely on testimony alone. So far as this goes, we infer that painting was carried to as great perfection as sculpture. The ancient critics are enthusiastic in their praises—the same men whose verdict we value so highly in reference to statues. We read of celebrated schools for the study of this art as we read of schools of philosophy. The schools of Sicily, Corinth, Athens and Rhodes were as famous as the schools of Florence, Rome, Bologna and Venice were when art revived in Italy.

Painting of some sort is very ancient, as attested by the ancient historian on the walls of Babylon, and those which survived the ruins of Egypt, in which brilliancy of color is the most marked peculiarity, but they were rude, without light or shade or perspective, or even beauty of form; nor do they portray emotion or passion. They aimed to perpetuate historical events, not to express sentiments or ideas.

The art was gradually developed in Greece as in the Middle Ages. First it was directed to the outlines of figures. Next appears the inner markings as seen on ancient vases—all on a white ground. Then light and shade were introduced. In the eightieth Olympiad, or 460 B. C., during the youth of Pericles, Cimon, or Clemina, invented the art of, and is the father of, perspective. Then Polynotus, the contemporary of Phidias, painted women with brilliant draperies and variegating head-dressing. He gave to the cheek its blush, and to his form gracefulness. But grouping of figures was still wanting. Figures were in regular lines, like bass-relief on a frieze. There was accurate drawing, grace, ideal beauty, but not dramatic effect.

With Apollodorus, at the beginning of the fifth century before Christ, commenced that effect which deceives the eye with the appearance of reality. He invented *Chiaro-oscuro*, or the gradation of tints. He prepared the way for Zeuxis, who surpassed him in grace of form. His celebrated Helen was painted from fifty of the most beautiful women of Croton. He aimed at the complete illusion of the senses, as in the instance of the grapes which deceived birds. He taught the true method of grouping, learning something from the statues of Phidias. His marked excellence was in the contrast of light and shade, not ideal beauty, in which he was surpassed by Polynotus. He lived in an age of lax morality and painted to please. He painted sensual beauty, like Titian or Rubens, and acquired a great fortune like them, and lived ostentatiously and luxuriously—what we would call a fortunate man. His headquarters were in Ephesus, a city of wealth and luxury. His great rival was that Parrhasius who painted the curtain which deceived Zeuxis himself. He also was a fortunate, an arrogant, a luxurious man. The culmination of the art of painting was reached by Apelleus, who united the rich coloring and sensual charms of the Ionian school with the scientific severity of the school of Sicily. He alone was permitted to paint the picture of Alexander, as only Lysippus was allowed to model his statue. He invented ivory-black and also a varnish to keep his pictures from decay. His distinguishing excellence was grace. No artist could ever complete his unfinished pictures. He courted the severest criticism; nor had he jealousy of other artists. He reposed, like Raphael, in the greatness of his own consciousness. He also was munificently rewarded like Raphael, since one of his pictures, painted for a temple in Eos, afterwards removed by Augustus to Rome, cost one hundred talents, more than the statue of Minerva in the Parthenon; and, doubtless, a greater sum, considering the relative value of gold and silver, than has ever been paid to a modern artist. The best part of his life was spent at the court of Philip and Alexander the Great. He never spent a day without drawing as a study, and studied accuracy in all details. In painting a shoe he would ask the opinion of a cobbler, but only in reference to the shoe.

After Apelleus, the art declined, though distinguished artists flourished for several hundred years. They generally flocked to Rome, where they could command good prices; but they sought to please the sensual nobles rather than seek ideal excellence; and as the old masterpieces brought enormous prices at Rome, most of the fine pictures of the world found their way there, as they do now to our modern capitals. They filled the baths and public buildings, and even the

houses of the rich: The baths were filled with naked Venuses.

The subjects of the painters were confined chiefly to the human figure. We do not read of landscapes. Perhaps the great artists thought as little of these, comparatively, as the great critics of Europe do in our day.

But no art became prostitute so soon as painting. What remains of antiquity, as in Pompeii, shows that their noble art was made to subserve the gratification of sensual emotions. Of all the arts, this did the least to elevate the soul or mind. Its influence on the whole, was probably bad, in a moral point of view. Artists have never laid claim to being reformers. They create no revolutions of thought. We never hear of their being persecuted—only starved when their works are not appreciated. The reformation produced no artists as it did poets and scholars and philosophers. Artists, if ever so poor or neglected, have ever sailed on smooth and tranquil streams—the friends of the rich, the recipients of favors from the great. No one's hand was turned against Michael Angelo, at Florence, as it was against Savonarola. Raphael basked in the sunshine of courts, like Lysippus and Apelleus. The fashionable classes adored the artists, since they administered to their vanity. Artists came in contact only with those who had orders to give them, and who were rich enough to reward them. They belonged to the *élite* of cultivated society, for the worship of art was so great and universal in Greece, that its masters secured general admiration and respect. They were not, indeed, of more account than librarians and orators and poets, because the great lights of literature were themselves artists, that is, in style, more valued in Greece than by us even. The writings of learned men have generally perished, unless adorned by the graces of style. So art is imperishable, even if not applied to the great exigencies of societies and of nations. If artists do not wear the crown of statesmen and generals and reformers, those who revolutionize human thought and life, they still leave a great empire behind them. And they even kindle the enthusiasm of a class of people who are not kindled by great emancipating ideas. They make life graceful and bewitching, if they do not save the world. They are a precious boon to those who do not aspire to live beyond the pleasures of earth. If they do not give the certitudes and beatitudes of heaven, they create the rapture which comes from the contemplation of beauty and majesty.

In this rapid sketch of Grecian art, suggested by the life of Phidias, we see that the ancients were our equals and, perhaps, our superiors in all departments of what we call the fine arts, as well as in poetry, philosophy, history, oratory and the drama.

If what we call civilization is the perfection of these things, then the Greeks were as civilized as we are, and, in many respects, our teachers. We only copy what was original with them. If we would surpass them in a higher civilization, that civilization must be based on the recognition of the truths of divine revelation, which affect the moral life and inspire sentiments which no material creation can produce.

If the Greeks are our teachers in art, and the civilization based upon it, we are their superiors in two things, in those mechanical inventions which abridge human labor and in those discoveries which inductive science has gradually revealed, the one contributing to our comfort and ease, the other to the expansion of our minds. I said two things; each more wonderful than the creations of Grecian artists. I would add a third, greater than all combined, a religion which prompts to duty, which gives dignity to home and elevation to woman, and stability to institutions and relief to the unfortunate, and which, if it will not drive poverty and crime from the earth, is an anchor to the soul in all conceivable tempests by which the world is tossed.

FATHER TAYLOR, the sailor preacher, of Boston, once stopped in the middle of an address, and cried out, "Angels! Angels! shut the windows of heaven—this young man is drunk and is cursing his mother."

"PROTESTANTISM offers itself to the world through the Bible. Catholicism offers itself, and then the Bible."

THE WORLD AS I FIND IT.

BY FREDERICK LANGBRIDGE.

THEY say the world's a weary place,
Where tears are never dried,
Where pleasures pass like breath on glass,
And only woes abide.
It may be so—I cannot know—
Yet this I dare to say,
My lot has had more glad than sad,
And so it has to-day.

They say that love's a cruel jest;
They tell of women's wiles—
That poison dips in pouting lips,
And death in dimpled smiles.
It may be so—I cannot know—
Yet sure of this I am,
One heart is found above the ground
Whose love is not a sham.

They say that life's a bitter curse—
That hearts are made to ache,
That jest and song are gravely wrong,
And health a vast mistake.
It may be so—I cannot know—
But let them talk their fill;
I like my life, and love my wife,
And mean to do so still.

COMMUNICATE KNOWLEDGE.

BY REV. J. H. VINCENT, D. D.

WE may communicate, and thus apply, knowledge to others:

1. By *incidental statement*, as in a conversation where one having information to convey, when fitting opportunity is offered, or a question is propounded, gives it.
2. By *formal announcement*, as in a sermon or lecture, where a proposition is established by certain considerations regularly arranged and presented.
3. By *instructional direction*, as in class-teaching, where it is not so much the work of the teacher to communicate as to direct his pupils in the discovery and statement of knowledge. We should cultivate the habit of communicating knowledge on fit occasions, letting our light shine, not obtrusively, but where it may do the most good; by wise methods, taking care to say what we have to say in a manner calculated to make the deepest and most enduring impression, and in a humble spirit, that we may not repel those whom we would benefit, by anything contrary to good taste, modesty and the gentleness of Christ.

There are five simple laws which should be observed in the communication of knowledge:

1. *Accuracy*; seeking always to state things just as they are, that, acquiring a reputation for accuracy, we may be depended upon. He is a wise man who speaks with caution, and who seeks above everything else absolute truthfulness.
2. *Analysis*; by which knowledge shall be put in due order, facilitating comprehension on the part of those who are taught, and enabling them also to remember what has been given them, in a natural and systematic manner.
3. *Condensation*; putting much matter into small compass, that the thought may impress rather than the manner of expression.
4. *Simplicity*; reducing all truth to its plainest form, that, if possible, even a child may comprehend it. Stating one thing at a time, making that one thing more emphatic, and using other knowledge as subordinate to it.
5. *Illustration*; teaching our pupils of the unknown by the known, the invisible by the visible, the remote by the near, the obscure by the familiar.

In communicating knowledge we approach the true teaching power when we direct our pupils in the acquisition of truth on their own account, leading them to help themselves to the knowledge which we proffer, and not making them passive recipients of knowledge which we thrust upon them, or by which we fill them.

In communicating knowledge we should *excite our pupils to continue their research and thinking, to do this in the direction, but beyond the limits of our teaching*, and this is the essence of true teaching. He who quickens the individual energies of his pupils in a given direction and sends them beyond the bounds of his specific instruction, leading them to fly on their own wings, and think on their own account, is worthy to be called a teacher, for he communicates knowledge in a rational way.

In communicating knowledge we should lead our pupils to make a wise personal application of every lesson. A gentleman asked concerning a distinguished minister, "Does he make a practical application of his sermon at the end of it?" "No," said the other, "but he seeks to sting the conscience all the way through." He is a wise teacher who makes truth sting the conscience, while the affections dominate the will, mould the habits and sanctify the whole character of his pupils.

Osiris.—The Religion of Ancient Egypt.*

BY REV. J. N. FRADENBURGH, PH. D.

VERY difficult is it to do justice to a heathen religion. The attention is attracted by the ritualistic service—temples, priests, offerings, chants, prayers, processions, symbols, formulae, prostrations, genuflections; we study the meanings and forms of words, our minds are pre-occupied with our own religious ideas and what we think religion ought to be—the spirit, the soul of the religion we study, is missed. Difficulties multiply when we inquire concerning the religion of a race separated from our own by great differences of blood, radically distinct in language, and removed in history by thousands of years. We know not the meanings they attach to words, we cannot think as they think and feel as they feel. A man to appreciate any strange religion, any beggarliest religion of any lowest race, must be a genuine lover of humanity, and an unprejudiced, sincere, earnest, diligent inquirer. He must divest himself of the idea that any religion exists or ever has existed which is all sham and meaningless, or an invention of crafty priests, or more crafty evil spirits. He must be ready to discover something good in every religion—some pure gold, though perhaps in the midst of much rubbish. Any lowest religion is not a subject for ridicule. It should be treated with reverence; the student should feel that it is holy ground upon which he treads. All nations feel after God, if haply they may find Him. Their religions are to them all their hope, and comfort, and life, and, in some poor measure, satisfy the deep longings of their souls to lean on the bosom of the Eternal. Then, too, many truths of these religions have been proclaimed by earnest souls to whom the All-Father has vouchsafed special illumination. That which is most objectionable in heathen religions is the accumulated traditions and distortions of centuries.

That which most attracted the attention of the Greeks and early Christians when brought into contact with the Egyptian religion was the worship of animals—the bull, the ibis, the crocodile, the cat, the dog, the fish, the ape, the owl, the jackal, the snake, the bug, the ram; but the absurdities, so glaring at first, disappeared as they became better acquainted with the system, and Philo of Alexandria was compelled to acknowledge that laughter at the religion of Egypt was too apt to end in conversion wrought by its overpowering influence.

The animals worshiped were not fetishes, but symbols of the deities, and certainly more appropriate symbols than stocks and stones. Animal worship was not the only worship. Various deities were named—Osiris, Isis, Amon, Thoth, and many others—and some, indeed many, true and noble ideas were held concerning these deities; yea, underneath all, from time to time, we may see struggling forth the doctrine of THE ONE GOD.

"No religion can be studied with profit except in the words of its own votaries." But what shall we say when the language of the race has been dead for thousands of years, when no man living can read a word of it, when even the letters are as unknown as though they really meant nothing, and when the whole literature of a religion is shut up in such

an alphabet? Such was the condition of knowledge concerning the ancient Egyptian language and literature at a period no more remote than the beginning of the present century. No man living knew the meaning of a word, nor could any man living sound a letter. The discovery of the Rosetta Stone, bearing the same inscription in a hieroglyphic, a demotic, and a Greek text—a stone erected in honor of Ptolemy Epiphanes, 193 years before Christ, and now preserved in the British Museum—furnished Champollion with the key for the decipherment of the ancient Egyptian language. Renouf successfully defends the labors of Champollion against the detractors of Klaproth, and shows him to be the real founder of hieroglyphic scholarship. Till 1850, besides Champollion (his first work on Egypt was published in 1814; he died in 1832), the only real scholars in this department of study were Lepsius, Birch, Hincks, Rougé and Brugsch; since 1850 there have been nearly forty worthy of a name.

Many Egyptian texts have been published in fac-simile. The number of texts unpublished is almost innumerable. Five folio volumes of texts have been published which were taken from the temple of Denderah alone, and others remain uncopied. In speaking of the vast multitude of inscriptions, our author says: "I had the pleasure of passing some time, one or two years ago, at Qurna, on the left bank of the Nile, near Thebes, with a great scholar, who had spent much time in copying the inscriptions of a single tomb; but though he worked indefatigably and rapidly, he was compelled to come away, leaving a great part of his intended work unaccomplished." Time and the vandalism of travelers work great destruction among these precious records of the past. Memphis and other cities are gone. Mummy-cases and coffins bearing inscriptions have for centuries been used as fuel. Papyri of great value have also passed away. Yet, notwithstanding this destruction, we possess more material and more trustworthy for the study of the religion of ancient Egypt than all that remains to us for the study of the religion of Greece and Rome. Indeed, all that is left to us of Egyptian literature is religious. Palaces and political monuments have perished, temples and tombs covered with prayers and litanies remain, and parchments of sacred writings have been preserved for at least three or four thousand years. The Egyptians were a most religious nation, and we may thank the disinterested enthusiasm of Egyptologists that their language is putting on a modern garb in translations into living tongues, and we may study their thoughts upon mighty themes—the soul, immortality, responsibility, God.

Egyptian chronology is a perplexing subject. The time has probably not yet come when we can look for satisfactory results. Renouf places the Exodus at 1310 B. C.; the beginning of the historical Egyptian Monarchy at 3360 B. C.; the Great Pyramid at 3000 B. C.; and the earliest written records at not less than 500 years before Moses. I have but little confidence in the deductions concerning the age of Egyptian civilization drawn from the depth of the mud-deposit of the Nile.

The language of Ancient Egypt is known to be related to no language except the Coptic, which is its direct descendant, though poorer in vocabulary. It is in the transitional stage of development between the radical or first stage (like the Chinese), and the agglutinative, or second stage (like the Turkish), while Semitic languages have entered upon the inflected or third and last stage of development. Perhaps, after all, when this question of language shall have been more thoroughly investigated, affinities will be discovered with other African tongues, especially with some of those found toward the South—for example, Southern Somanli-Land, from which their traditions say the Egyptians received their gods—or affinities may be discovered still farther South. This is the opinion of anthropologists like Dr. E. B. Tylor.

That the Egyptians really had a literature we cannot now deny. Every simple sound in their language had a letter. Renouf thinks that the Phœnicians derived their alphabet from the Egyptians. This point may want still further evidence to support it before it can command general acceptance. The literary character of the ancient records of Egypt is not less real because there are syllabic characters; and still further, because there are determinatives which are not pronounced. These syllabic characters may be compared with

*The Religion of Ancient Egypt, by P. Le Page Renouf. The Hibbert Lectures for 1879. Charles Scribner's Sons, 1880.

abbreviations, and the determinatives with capital letters, punctuation marks and other devices of printing and writing.

Chapters and selections from the "Book of the Dead" are most frequent in the writings of the tombs, upon walls, statues, coffins, mummies, wrappings of the dead. The tomb of Bekenrenef or Petamonemapt, of the twenty-sixth dynasty, is excavated in the rock over nearly an acre and a quarter of ground, and every square inch of the wall is covered with sculptured selections from this book. The Egyptian title of this book is "Book of the *peri em kru*," "Book of the coming forth by day."

The Turin papyrus, the longest which has been discovered, contains one hundred and sixty-five chapters. This is not the whole work, since chapters not contained in this papyrus are found in other manuscripts.

Egyptian literature is contained in inscriptions sculptured or painted on stone; and documents written on leathern skins, or papyrus. The last is of great durability. Some of these papyrus manuscripts may be as many as four thousand years old. They "have been preserved by being kept from the air and damp in a perfectly dry climate, hermetically sealed in earthen or wooden vessels, or under mummy coverings, sometimes at a depth of ninety feet within the living rock, and still further protected by a thick covering of the pure, dry sand of the desert."—P. 177.

The Egyptians were masters in architecture, and it seems we must now also add some other departments of art—decorative painting, harmonization of colors, workmanship in jewelry, portrait statuary.

Mr. Ferguson says: "More striking than even the paintings are the portrait statues which have recently been discovered in the secret recesses of these tombs; nothing more wonderfully truthful and realistic has been done since that time till the invention of photography, and even that can hardly represent a man with such unflattering truthfulness as these old colored terra-cotta portraits of the sleek, rich men of the Pyramid period." In "the conveniences and elegances of building," he says, "the ancient Egyptians surpassed the modern as much as they did in the more important forms of architecture."

The Egyptian religion, with its priesthood and temples, was undoubtedly very ancient.

In the second dynasty a king endowed a priestly office. Without doubt the ancient empire possessed stately temples. These were royal offerings to the gods. None but priests were admitted into the temples, but the entire population took part in the processions of the images of the gods.

The gods are sometimes mentioned in triads, as Osiris, Isis and Horus—the chief god, a female deity, and their offspring—more frequently in enneads, though neither the number *three* nor *nine* was of special significance. Each deity was local, though some chief deities were worshiped or recognized over a wide territory. Egyptian gods were innumerable, one for each locality, month, day, hour. The gods are subject to the same infirmities as men.

The inferior deities are mere aspects of the greater gods, and many names of deities are names of the same god. In one place *Ra* is invoked under seventy-five names. The Book of the Dead has a whole chapter which only enumerates the names of Osiris. Indeed, Osiris and *Ra*, which seem to fill in themselves the character of all Egyptian divinities, are sometimes confounded one with the other, and in many places there is a distinct profession of essential monotheism.

The sun as Osiris or *Ra*, was the symbol of GOD—at first, perhaps, only the symbol of *life*. The Egyptian religion known to the Greeks and Latins and early Christians, had greatly degenerated from its early comparative purity. But we certainly find one god and a plurality of gods taught together without a thought of inconsistency. The word for god, *nutar* (Coptic *nuti*, *nute*, used in the Coptic version of the Bible made probably in the third century), like the Hebrew *El*, means power. The common Egyptian expression *nutar nutra*, corresponds to the Hebrew *El Shaddai* in meaning. *Nutar* was a common noun and was used for any power active in nature as well as for the Supreme Power. It will be seen, then, that the Egyptians were not inconsistent, though teaching monotheism and polytheism at the same time. In many places the singular number may be appropriately translated God:

"If thou art a wise man, bring up thy son in the love of God. God loveth the obedient and hateth the disobedient. Praised be God for all His gifts. Curse not thy master before God. Give thyself to God, keep thyself continually for God, and let to-morrow be like to-day. Let thine eyes consider the acts of God. It is He who smiteth him that is smitten." In these passages and many others there is the true religious spirit. *Nutar* is THE POWER. But *nutrin* or *powers* are also named—especially the powers connected with the regular return of day and night, light and darkness—powers which are first merely physical, then personified, then fixed by a name in some myth, then celebrated in legends which are supposed to set off or explain the myth: thus arse powers as divinities and stories of their relations and exploits.

A single illustration will show how closely Egyptian resembles Aryan mythology. The parents of Osiris (the sun) are Seb (the earth, masculine) and Nut (heaven, feminine). Before birth, Osiris wedded his sister Isis (the dawn). Their son is Horus (the sun in his full strength). Set (darkness) triumphs over Osiris in the west. Nephthis (sunset) is the spouse of Set. Osiris mistook Nephthis for Isis and the result of their union was a son Anubis (twilight). Set and Nephthis are brother and sister of Osiris and Isis. It will be seen how easily all this is explained on a physical basis.

The gods of the Egyptians, as well as those of the Indian, Greek or Teutonic mythologies, were the "powers" of nature, the "strong ones," whose might was seen and felt to be irresistible, yet so constant, unchanging and orderly in its operations, as to leave no doubt as to the presence of an ever-living and active Intelligence.

The Egyptians believed in the immortality of the soul. The tomb was called literally "the eternal dwelling." The "departed" are called "living;" the sarcophagus "the Lord of life;" and the coffin "the chest of the living." Only evil spirits are spoken of as "the dead." The images of the god Osiris, representing the deceased, and placed in their tombs, carries a hoe and pick and a bag of wheat, indicating that the departed "living" are to engage in some useful employment, and are in heart, at least, united to Osiris. Sacrifices and incense were offered to the images of the dead. Over the lintel of the tomb and often in the chamber is an inscription in which we sometimes meet with *em hotep*, "in peace," so frequent in Jewish and Christian inscriptions. Great attention was paid to the rites due to the dead and the preservation of their tombs—the pyramids are monuments of the Egyptians' desire to perpetuate the name and deeds of the departed, and by so doing to gain for themselves the favor of the gods. Psantik, son of Ut'ahor, in the twenty-sixth dynasty, was priest of Cheops of the Great Pyramid; the sacred rites of the dead, hence, had been performed in memory of Cheops for, perhaps, two thousand years. The duty of performing these rites is next in importance to the duty of worshipping the gods.

Inscriptions upon tombs were carefully preserved, and a curse was pronounced upon any who should remove them, or fail in performing the rites appointed to the dead. A great calamity was it considered not to have a son to perform the funeral rites.

"The lustral water offered upon earth to the dead had its counterpart in the other world. The most usual representation of this, is the picture in which the goddess Nut pours out the water of life to the deceased, from the interior of a sycamore tree." Sacrifices were not offered, it would appear, to the deceased himself, but to his *ka*, genius or guardian spirit. This *ka* might be considered as his double or spiritual type, like the *fravashi* of Zoroastrianism, which entered the idol, image, or Osirid, deposited as before stated in the tomb. The disembodied soul was ensnathed in a body of its own. The relation of the soul to the *ka* has not been very accurately determined because of lack of material. The shadow was believed to be something substantial.

The Egyptians believed in spiritual possessions and dreams. Some of their dreams remind us of those in the Bible. They attested the truth of their utterances by oaths. Oaths were also resorted to in legal investigations. They believed in special providences. They had many lucky and unlucky days—indeed all the days of the year are marked in their calendar either as lucky or unlucky. Signs and omens had great influence among all classes of people. They believed in

angels and fates—the Hathors (Egyptian fates) were fair, benevolent maidens.

Caste among the ancient Egyptian, as among the ancient Hindoos, was unknown, except the caste of trade, which in some degree is felt in most countries. Polygamy was only allowed. The use of the word *harem* in connection with early Egyptian history is most misleading.

The king of Egypt was recognized as the vicegerent of the sun-god. To him were given the attributes of divinity. He claimed the treatment of a divinity as his due, and this was freely accorded by his subjects. He claimed the dominion of the whole earth. He was a most absolute sovereign.

The blessed-state of the dead is the main subject treated in the "Book of the Dead." His life is a continuation of his earthly existence. His physical wants are abundantly supplied. He is fanned by cool breezes. He enjoys the sweet aroma of flowers. The gods furnish his food. He is engaged in some useful employment. His abode is rendered secure by a wall of steel. He can put on any form which he desires, and has the range of the whole universe.

This is not the Pythagorean metempsychosis necessary to expiation and purification, but is assumed at the pleasure of the deceased. The dead are identified with Osiris and all the gods. In later rituals the name of Osiris is placed before the name of the deceased, as a lady called Maēmsek while living, is *Osiris Maēmsek* when dead, as shown by an *Osirid* in the Museum of Fine Arts, Boston. In more recent periods Hathor, instead of Osiris, is placed before the names of women.

The Egyptian believed in no intermediate state. The one who was justified before the gods had removed from him all physical and moral defects; had restored to him all things of which he was deprived at death—his soul, his *ka* or double, his shadow—and whatever his identification with the gods or assimilation to them may mean; he was absolutely secure in life and happiness and power and glory; while the wicked meet a horrible fate called "the second death."

The Egyptians believed in amulets and the wonderful magic power of certain words. Concerning these they were most superstitious.

The moral precepts of the Book of the Dead are very pure. Before the departed can enter the home of the blessed, he must pass through a trying ordeal. The deceased is brought into the presence of the goddess Maāt—*righteous law*. She holds a scepter in one hand and a symbol of life in the other. Osiris is seated on his throne as the judge of the dead. The dead person's heart is placed in one scale of a balance, and an image of Maāt in the other. Horus watches the indication of the balance; Tehuti, the god of letters, is writing the result; forty-two divinities, who punish as many sins, are above the balance. The virtues of piety, charity, gentleness, self-command, chastity, benevolence, honesty, kindness, truthfulness, justice, righteousness, goodness, sincerity, friendship, honor to parents, hospitality, sobriety, peaceableness, humility—these must be found if the dead is to be acquitted at this judgment bar.

An exhortation which we read in "The Lay of the Harper" is most important: "Mind thee of the day when thou, too, shall start for the land to which one goeth to return not thence. Good for thee will have been a good life; therefore, be just and hate iniquity, for he who loveth what is right shall triumph!"

The Egyptians, like so many other nations, believed in the potency of charms and incantations. Their gods, also, were subject to human infirmities, so that they could be frightened and set one against the other. Their gods governed nature and all things by law. This seemed to be their theoretical belief, yet, practically, they looked for incessant disjointed intervention. There were different phases of thought in regard to the gods in different periods of history, and sometimes a perplexing mingling of apparently contradictory ideas during the same period.

The individual gods among the Egyptians were sometimes represented as not limited in power by the power of the other gods. Each god was as good as any and all. This phase of religious thought has been called Henotheism. It is presented in hymns, beginning early in the eighteenth dynasty. Many individual divinities—Osiris, Horus, Tehuti, Rā, Tmu, Ptah are represented as supreme and absolute.

The Almighty God says: "I am the maker of heaven and of earth. I raise its mountains and the creatures which are upon it; I make the waters, and the Mehura comes into being. * * * I am the maker of heaven, and of the mysteries of the two-folds horizon. It is I who have given to all the gods the soul which is within them. When I open my eyes, there is light; when I close them, there is darkness. * * * I make the hours, and the hours come into existence." This is "the Almighty God, the self-existent, who made heaven and earth, the waters, the breath of life, fire, the gods, men, animals, cattle, reptiles, birds, fishes, men and gods." Again he is represented as saying: "I am yesterday, I am to-day, I am to-morrow." Many gods are represented in such ample terms of divinity.

The number of these great gods, however, certainly does not equal the number of names with which we meet. The god whose words we have quoted says: "I am Chepera in the morning, Rā at noon, Tmu in the evening." The Nile is a god and identified with Rā, Amon, Ptah, and other gods; sometimes apparently with even the supreme, unnamed God.

Amon, the chief divinity of Thebes, is most clearly identified with the Supreme and Uncreated Being. He is called "the Lord of lords, king of the gods, the father of fathers, the powerful of the powerful, the substance which was from the beginning." He is described as listening to the poor who is in distress; gentle of heart when one cries to him; deliverer of the timid man from the violent; judging the poor, the poor and the oppressed; Lord of wisdom, whose precepts are wise; at whose pleasure the Nile overflows; Lord of mercy, at whose coming men live; opener of every eye, proceeding from the firmament, causer of pleasure and light; at whose goodness the gods rejoice; their hearts revive when they see him." Attributes and works of the Supreme God are ascribed to him in ample terms.

There is an approach toward monotheism in these last hymns to Amon, but Egypt stopped short of monotheism and rested in pantheism. Thus Amon is addressed, "Thou art heaven, thou art earth, thou art fire, thou art water, thou art air, and whatever is in the midst of them." God is "immanent in all things." "He alone maketh himself in millions of ways"—"permanently abiding in all things, the Living One in whom all things are everlasting." This pantheism told upon Egyptian morality. The ethical system was practically destroyed. If everything be an emanation from God, a part of God, sin is impossible.

This was a hopeless fall, and resulted in those objectionable features so disgusting to Jews, Greeks and Christians.

We may do something toward understanding the causes which operated powerfully in turning Egypt again into polytheism after she had almost reached the light of monotheism. The Egyptians studied the habits of the animal creation with great accuracy of observation. Certain characteristics of various animals impressed their minds, not always the same characteristics which would impress us. As we may metaphorically call a man a *lion* in praise of his strength, or use *lion* as a symbol of strength, or again call the Son of God "The Lion of the Tribe of Juda," so the Egyptians called Tehutimes III. a *crocodile*, a *jackal*, a *young bull*; and called the gods by names of animals which possessed in an exceptional degree characteristics which they supposed belonged to such gods. We use the names *lamb*, *dove* and *lion* in a similar way. In some cases the Egyptian word for a god means also some kind of animal, as Anubis means jackal, Sebek crocodile, and so on. This metaphorical language reacted disastrously upon thought, and conquered thought. The symbol was identified with the god. Instead of having the bull, for example, represent a god, the bull became divine and was worshiped as a god. So that which at first was intended to assist worship by presenting an appropriate symbol of God to catch the eye, excite the imagination, and hold the attention, at last destroyed worship by arresting the mind and thus preventing it from looking through the symbol up to God.

Renouf says: "I have looked through a number of works professing to discover Egyptian influences in Hebrew institutions, but have not even found anything worth controverting." External resemblances are abundant, but no transmission of ideas can be discovered. Israelitish idolatries cannot with any certainty be traced to Egypt.

Hellenic religion and philosophy is barren of Egyptian

influence. Contrary to the opinion which has been held till late years, Renouf holds that Alexandria was not the means of communicating Egyptian and Oriental ideas to the Western world. Indeed, down to Roman times Alexandria was not connected directly with the East. The religion of Egypt, as far as evidence enables us to form a judgment, was of native growth and original development. In its purity it taught virtue, holiness, immortality, and retribution. The sum of duty is given in the "Book of the Breaths of Life:" "He hath given food to the hungry, drink to the thirsty, clothes to the naked. He hath given the sacred food to the gods, the funeral repasts to the pure spirits. No complaint hath been made against him before any of the gods. * * * He is favored among the faithful, and divinized among the perfected. Let him live! Let his soul live! His soul is received wherever it willeth."

Thus we have looked at the religion of Egypt in its purest stage of development. We have found much to approve, much to condemn. We have found it emerging from Polytheism into pure Monotheism, but falling short, we have seen it plunged again into a more degenerated Polytheism and Pantheism—even verging upon the grossest Materialism.

THE TORRENT.

BY ALLISON HUGHES.

YEA, like to some torrent which, severed in twain,
By cruel rock sundered, meets never again
With tumult of music and mirth,
But river-ward roameth, all silent and lone,
Till in the commotion
Of wild wind and ocean,
Escaped from the trammels of earth—
The parted, commingling, for ever are one!

So, my soul and thy soul are severed in twain,
By cruel fate sundered, nor ever again
Love's joyful communion shall know—
But linger, with silence and distance between—
Till life's fierce commotion
Be lost in that ocean
Whence essence to essence forth flow,
And unite—in Eternity's endless Serene!

What a Neighborly Heart Can Do.

BY ALEXANDER MACLEOD, D.D.

IN the days of the great King Agathos many wonderful things took place. Many that were poor became rich; many that were rude became gentle; and towns and villages that were almost deserted and in ruins were rebuilt and filled with happy crowds.

Just on the outskirts of this great king's kingdom, in a hollow among lofty hills, lay one of those ruined villages. Everything in it had a broken-down and decaying look. The houses were old, and mean, and bare; grass grew upon the streets; and the inhabitants were ignorant, and sad, and poor.

One morning, in early spring, a stranger entered this village. It was noticed that he walked from one end of the main street to the other, looking to this side and to that, at the houses; but more eagerly still into the faces of the people who were passing by.

The laborers began to come out from their homes to go into the fields: the stranger examined every face as it passed. A little while after, the young women came out to the wells for water: the stranger went up to these and questioned them one by one. By-and-by he turned aside to a blind old man, who sat at his door to enjoy the heat of the morning sun: he put many questions to him. But neither the old man nor the young women could give him the information he wished. A look of distress and disappointment came into his face. The villagers saw him turning away into a back street that had long since been deserted. Then they noticed that he sat down on the stones of an old wall, with his face toward a roofless cottage, which had neither window, nor fire-place, nor door.

This was the cottage in which the stranger was born, and in which he had spent his early years. As he sat gazing on

its ruins, the old forms he had known so well in his boyhood seemed to come back again. He saw his father working among the flower-beds in the garden, and his mother now knitting and now cooking beside the kitchen-fire. The very laughter of his brother and sisters as he had so often heard it long ago seemed to come back again and fill his ears like a song. And there came back also the memory of a day when that laughter was stilled; and along with that the form of a beautiful sister, who on that day was carried out to her grave. Tears began to trickle down his cheeks.

And then, one of the strange things I mentioned at the outset happened. Behind the cottage rose up the great sides of the hills among which the village was nestled. Far up the huts of shepherds could be seen like little dots scattered here and there; and on the green pastures, flocks of sheep. As the stranger was gazing across the roofless and broken walls of his early home, his ear caught little snatches of a song which some one was singing among the hills behind. Then he beheld the singer—a little girl—stepping down as if she were coming from the shepherd's huts. Her feet were bare, but she stepped downwards as if she had wings. Her yellow hair was blown out behind her with the wind. She was coming directly to the stranger, and almost before he knew she was at his side, and singing the song he had heard—

"Friend and brother wouldst thou find?
Hearts of love around thee bind?
Be thyself a heart of home;
To gentle heart, hearts gentle come."

Then she stopped singing, and, fixing her eyes earnestly on him, said, "You are in pain, my brother?" And although she was but a little child, and one he did not remember to have seen before, the stranger could not help opening his heart to her.

"I have come from the most distant shores of our king's country to find my brother and sisters, and they are not here. When I left this village I was poor. I am rich now, and would share my riches with them, if I could find them."

While the stranger was speaking, the little girl seemed to grow more and more beautiful. Her eyes shone like bits of blue of the sky, and sent their glance into his very soul. As the morning sunlight fell on her hair, it seemed like a crown of gold around her head. And then, as she stood before him there, in her exceeding beauty, it flashed upon him that somewhere or other, in other years, he must have seen that face. And then, in a moment more, he knew that this was the very face of the dear sister who had died. And then she said, "Come with me, brother; your brother and sisters are found."

She took him by the hand and led him back into the main street of the village, and said, "Do you see that blind old man whom you questioned? That is your father."

"But my father is dead these many years."

Without stopping to answer him, the beautiful child went on, "Do you see those young women you spoke to coming from the wells with water? They are your sisters."

"But my sisters must be old and gray-headed now."

And once more, without replying to him, the child said, "Do you see those laborers in the fields, whose faces you looked into so eagerly? They are your brothers."

"But I had only one brother."

While he was saying this the children began to go past to school.

"And there," exclaimed his young companion, pointing to them, "are your children."

The stranger was perplexed. Everything about him seemed to swim in the morning light. The children, the young women, the laborers, and the blind old man appeared as if they were drawn up into the light. And into the same light the beautiful form of his child sister also passed, smiling towards her brother with a tender grace, and singing her gentle song. And then everything disappeared.

When he came to himself he was still sitting on the stones of the broken wall. The roofless cottage was on the other side of the way, but the little girl was gone. And from where he sat he could see neither children nor grown-up people of the village.

He was never quite certain about what had taken place. Sometimes he fancied he had fallen asleep, and had dreamed a happy dream. Sometimes it seemed as if he had seen a vision, and as if the beautiful child stepping down the hill-side

with her song and her words of teaching had been real. But nobody else had seen her; and the shepherds in the huts did not know of such a child.

But whether what he saw and heard was real, or only a dream, it was the turning-point of life to this rich stranger.

The song of the fair-haired child took possession of his heart, and by means of it God changed his heart, and made it gentle and neighborly; and the light of the neighborly heart came into his eyes, and he saw in the ruined village a new world and new duties there for himself. Long afterwards he used to tell that he saw that day what John had seen in the Isle of Patmos—"a new heaven and a new earth." He knelt beside the ruined cottage and lifted up his heart to God, and said, "O my Father, let the heart that was in Thy Son Jesus be also in me! All that I have is Thine; from Thee it came, to Thee it shall return. Help me to fulfil Thy will."

He rose up a new man. He said to himself, "I will abide in this village, and build up its ruined walls, and make the people of it the sharers of my wealth."

So he abode in the village; and he became a neighbor to old and young. The inhabitants became his children, and his brothers, and his sisters, and his parents. And light arose in their dwellings, and prosperity came back into their streets, and songs to their lips. The rich man was happy, and the poor were blessed; and in his old age, when young people were setting out in life, and came up to him for his blessing, he used to repeat to them the song which the fair-haired child of his vision had sung to him, and call it "the secret of a happy life."

Long years have passed since those things took place. The ruined village is now a large and prosperous city; but in the center of it stands to this day a granite cross with the portrait of a beautiful child cut on the stem, and underneath, the words of the song—

"Friend and brother wouldst thou find?
Hearts of love around thee bind?
Be thyself a heart of home;
To gentle hearts, hearts gentle come."

That is the monument of the rich stranger who shared his riches with the people of the ruined village. His name is unknown. But in the histories of the city you will find that the founder of its prosperity is described as "the man with the neighborly heart."

TEMPERANCE.*

A HUNDRED years before the American revolution, the New England colonies began to enact laws for the prevention of intemperance and for restraining the use of intoxicating drinks. The first temperance society ever formed in this country, or any other, so far as I know, was formed in Litchfield county, in Connecticut, nearly one hundred years ago, in 1789. The second was formed in the State of New York, twenty years later. The first total abstinence society was formed in 1826, for the years that intervened between 1789 and 1826 had taught the friends of reform the hopelessness of ever accomplishing anything valuable and permanent while they allowed the use of the lighter drinks. For the last fifty years the friends of temperance have been fighting it out on this line. I don't say that there are no men who call themselves the friends of temperance—I do not say that there are no friends of temperance, who connive at the use of wine or beer or other of the lighter drinks, but I say this, that temperance men as a body and temperance women have come to the thorough persuasion that nothing is to be accomplished, that is reliable and permanent, that does not strike down the root and foundation of this matter; and, in the language of Dr. Reynolds, they have come to regard wine and beer and cider as the devil's kindling-wood, a very convenient material to be used for starting these fires that burn and burn and burn to the nethermost hell. Now, so much of this has been accomplished: first, this cause of temperance has secured the attention and consideration of the people of this country. Everybody is not converted to our views; a good many people denounce us yet as being enthusiastic or fanatical, but the time of ridiculing the temperance move-

ment out of sight has passed by never to return, and the men who do not agree with us in the use of all our measures are confronted by such horrors that they are compelled to admit that something ought to be done, and something must be done, and the time has come when no gentleman need apologize in any circle of this country for being a total abstainer from intoxicants. The cause has gained the public ear and the public heart, and secured for itself a decent and permanent standing-place, and, I think, that is something, for every reform has to pass through, first of all, this season of discussion—in the consideration of facts and principles; and a more stupid thing was never uttered in the world, than when men say, with regard to any reform, "Why, these advocates are mere schemers and dreamers; they do nothing but talk, talk, it is perpetual talk, why not say something practical?" It has been characteristic of thick-headed and coarse and unobservant men in every age to disparage the value of thought and of speech. There is not the same kind of power in an argument such as our friend made this morning, not the same kind of power that there is in a battering-ram or a threshing-machine; but there is a power of a higher and more enduring kind. A class of men did not understand what the blind, old philosopher and poet was doing when he sat down alone in his study and indited the immortal words that shook the world. Yet John Milton, with no weapon heavier than a gray goose-quill, was the mightiest power on the face of the earth at that time. And this season of discussion has gained so much as this, for the cause, that we now stand where we have a right to be heard, and where a thoughtful and considerate people are willing to give us a hearing. And now, several other things have been pretty well established, I think, during the progress of these years. And one of these is this, that no man in health has any occasion to use intoxicating drinks of any kind. Now, that is a vast advance within this last half century. I repeat the proposition. We have succeeded in carrying conviction to the minds of thoughtful and reasonable people, that no man in health, has any occasion to use intoxicants of any kind; no matter how severe the physical exertion, no matter how strenuous the intellectual effort, no matter to what extremes of climate he may be subjected, no matter through what hardships he may be called to pass, he can do it better, he can do more work, and with less friction upon the machine, without the use of stimulants than with them. Now, I have to make bare statements this morning; if anybody doubts them, I would be glad to have them contradict, for I cannot stop to elaborate them or verify them with any considerable number of facts. I refer to this fact, however, that the explorers in Africa, the men who have lived and walked and slept and risen up in the morning and laid down at night in companionship with jungle fevers and with every kind of exposure, are unanimous in telling us that no intoxicating drinks are needed there; and every man that has gone in that search for the North Pole bears testimony—every commander—that the men could sleep out of doors with the thermometer thirty degrees below zero, wrapped in a robe, and endure any other kind of exposure, far better without intoxicating drinks than with them. Now, I think, this seems to be something of a point gained. And it is not understood now in intelligent circles, that if a man is exposed to a rain-storm or heat or cold—if he has to toil hard in the harvest-field or prepare himself for some strenuous intellectual effort, that it is best for him to fire himself up by these stimulants. He can do, I repeat it again, more and better work without them.

I want to say a word here with regard to the plea that is sometimes made for what is called pure liquors. We are told by some of the old-fashioned friends of the drinking usages, that most of the troubles we deplore, grow out of the fact that men are not able now to obtain pure liquors as they did in old-fashioned times. Well, my friends, I have no doubt there is some truth in this. I think, in all seriousness, that a man would be just as likely, if he should bait a hook with a raw potato and go fishing in Lake Chautauqua, to catch a mermaid on that bait, as he would to get a bottle of pure port wine anywhere within five hundred miles of this place. And the facts of the case are here without any admixture of doctoring at all. The alcohol itself is such a poison as to kill with sufficient celerity and certainty if nothing else is added to it. And yet men have shown a kind of devilish ingenuity

* A lecture delivered at Chautauqua by the Rev. R. M. Hatfield, D. D., of Chicago, Ill.

in mixing and compounding these liquors, until they remind us of the hell-broth of the witches of Macbeth—having every vile and conceivable thing mixed in them. But whether the liquors are pure or impure, no man has any occasion to use them. There is another fact that has been well established, and is generally received by those who have considered this subject, and that is, that the use of intoxicating liquors of any kind is always attended with peril. Now, the fact that a man is very confident that he is in no danger from indulging his appetite, is not an argument in his favor, but is decidedly against it. "Pride goes before destruction, and a haughty spirit before a fall," and if you see a man, especially a young man, heady and high-minded, who is confident that he can drink one or two or three glasses a day—drinks just when he pleases and stops just when he has a mind to—he is just the man that the destroyer has a mortgage on for soul and body; and there is not any man living that can promise himself immunity from the indulgence of this appetite, or can assure himself that, having indulged to a certain point, the barriers will not be broken away and everything be carried before this rising tide. I defy you to find a drunkard, who entered on this career of indulgence, with any idea of becoming so, and if you have ever made any efforts for reform in that class of men, you will find, when you go to one who is marked all over with the evidences of his misfortune and sin, after outraged nature has written her label all over his face, after everything about him indicates the inevitable ruin towards which he is tending—if you go to him and begin to talk to that man seriously as in peril, he lifts himself up in astonishment; he wonders you don't go to some of his neighbors, but as for himself he does not understand that he is in any danger at all. Now, there are some persons that are in peculiar peril from this indulgence. That class of persons, first of all, who inherit a depraved appetite.

For among the facts that have been brought out during this examination, this startling one confronts us: that babes are born into the world with incipient appetites for strong drink; that parents transmit to their children these depraved appetites, and one born with such a tendency is in ten-fold more peril if he allows himself any indulgence. Then there are men of a peculiar organization, physically and mentally, who are in special danger from indulgence. I mean those high-strung and finely-organized constitutions. There are certain dull and lumpish and cloddish kind of men whom it is exceedingly difficult to excite with intoxicating drinks. I have seen men who could drink, and drink, and drink, and swill, and swill, and swill, and grow fat and swell out with their indulgence, and it seems almost impossible to excite them to a point of intoxication. But a man like Poe who begins to drink has no escape. A man like Robert Burns, with his organization, is as sure to become a drunkard as that he indulges this appetite to any extent, and men of this class have need to be specially upon their guard.

There is another thing that has been established in the course of the examination in this work, and that is, that alcoholic preparations are to be taken for medicinal purposes with very great caution, if at all. I want to speak so as not to be misunderstood on this subject. I have the highest possible respect for gentlemen of the medical profession—a higher respect for them than any other class of men living, those in the ministry alone excepted. There is no profession, there is no calling that seems to me to bring a man so close to the Saviour, that ought to bring him into such loving sympathy with the friend of sinners as a good physician. No class of men more unjustly criticised; no class of men more likely to be undervalued when we are strong and well, and no class of men to whom we apply so certainly and with such confidence in the hours of sickness and in the extremities of our families, and it does not become me to speak recklessly in regard to such a profession as this, and I do not take it upon me to affirm, because I have not the knowledge that would make it a modest or consistent thing for me to say it, that under no circumstances should the physician use alcohol in any of its preparations in his practice; but I say this, that, as an honest, thoughtful man, in view of his accountability to God, and the accounts to be rendered at the day of Judgment, he ought never, never to use this agent if any other can be substituted for it. And the determination of grand old Dr. Russ, years and years ago, that he would go to the Judgment Seat with

no man's blood upon his hands because he had prescribed intoxicating drinks unnecessarily, is one to be commended to the consideration of all good physicians. It was quite the custom, as you know, not many years ago, to prescribe whisky or alcohol, in some one of its forms, as a remedy for consumption; and a considerable class of persons seem to have an idea that a cure for pulmonary diseases had really been discovered in the use of whisky. That has been dissipated now, but it had its run at the time, and a friend of mine proposed to an eminent physician of large practice this question, in connection with this very matter. Said he, "Doctor, how many of your patients that you have saved, so far as you can judge, from consumption by the use of whisky—how many of them in this process have become drunkards?" And he stopped and thought a moment and said to this friend of mine, "So far as I know not a single one of them has escaped."

Well, now, when I am sick I want a physician to cure me if he can. When I send for a physician for my family, I want him to cure the patient if possible. But, gentlemen, I had rather die sober than to live drunken. If the only terms on which you can save me or my family are that we are to be made drunkards by the process, in God's name, let us die and be buried. It may be a calamity, but it is less than the other. And just here I want to say a word or two with reference to the use of these nostrums and quack medicines of one sort or another, that are so extensively advertised—advertised, I am sorry to say, even in our religious papers. Whether anybody else sympathizes with it or not, I want to express my most positive indignation at the prostitution of the columns of a religious journal to the work of advertising specifics and bitters, and remedies of one kind and another, the basis and substance of the whole of them being an inferior article of whisky. That is what there is in them. Now, these remedies are peculiarly hazardous for the very class who are most likely to use them. I refer especially to the over-worked men of sedentary habits, and women in an enfeebled or uncertain state of health. The natural and inevitable result of taking a half wine-glass, or a glass, as the case may be, of these remedies, is to produce a temporary excitement, and this dreadful feeling of goneness, of which people complain, is relieved temporarily and for the time being, and the most natural thought in the world is that this is just the kind of medicine I want; it goes directly to the case; my doctor has been giving me pills and powders for months and years, and I am no better but rather worse; but this thing touches the real point, and this is the thing that is going to cure me, and I will tell you where it comes out. I have in my mind's eye just now a minister of the gospel, who stood high, and deservedly high, in the estimation of the people, that went directly down to the degradation of a drunkard's life from the use of these medicines. And I could tell you stories that are enough to make your hair stand on end, of women who had been degraded and ruined by the same process. A lady called at my house once, on my wife, in my absence, to ask for some advice and assistance with regard to her daughter. The family were well to do in the world, and of a high social position; and, in a nut-shell, this was the sad story she told: Her daughter, a young lady, was a confirmed invalid, and her physician, after having exhausted his skill, recommended a sea-voyage, and her application to an eminent physician in London. She took the advice and went to London, and received a prescription from this physician, which was that once or twice, or three times every day, she should take brandy as a remedy, with other preparations, to cure the disease. The girl came home well and in good health, but with an appetite for intoxicating drinks that nothing could restrain. She was one of the most reckless, abandoned and hopeless drunkards that you could find in a day's journey. There was not a wretch that wallows in the mire in the street more completely enslaved than that girl was by this appetite. I went into a place as pastor of a church and found on the records of that church the name of a man and woman. The lady, especially, had stood high in the estimation of the congregation and of the church, a cultivated, gentle, woman. It was not long before that this was the standing of the family, and when I was there they were both drunkards. She drank and was disgusting, and vile, about the streets, as a result of wine prescribed by the physician, as a cure

of some ailments about which she had complained. Now, I repeat again, I do not take it upon me to affirm that under no circumstances is this agent to be employed as a medical remedy, but, I say, if it is used at all it is to be used with the utmost caution, and never to be used when a substitute for it can be found. And I think these views have obtained, to a very considerable extent, recognition among thoughtful and decent people. Now, with regard to our work for the future. I might tell you of the change that has taken place in the public estimate that is formed of the business of manufacturing and selling intoxicating drinks. I am not an old man yet, yet I do remember the time when it was hardly to the discredit of reputable church members that they dealt in this article. I remember the time when it was said that respectable and Christian men, the officers of the church, the deacons among the Presbyterians or Congregationalists, and the class-leaders or stewards in the Methodist Church, were the fittest men to conduct this business, because they would be likely to shield it from some of its enormities. But, thank God, we have got far beyond that; and it is understood now that if a man engages in the business of drunkard-making, he severs his connection with respectable society, and has a brand and a ban put upon him, as he deserves, and that is something gained. Now, what are the truths that, as it seems to me in the further prosecution of this work, we are called upon especially to emphasize? Well, I think, first that we are called upon to call the attention of men to the great sin of intemperance. I say the sin; I have not time here to stop to tell you how entirely I sympathize with these unfortunate men, because I do, as with all men who have contracted evil habits and suffer the terrible consequences.

I want to make a plain and honest appeal for a large and generous charity, in judging each other as workers in this temperance cause. Now, it is not possible that all men should look at the same subject in the same light, or from the same stand-point. So I can understand why one class of temperance men are impelled and constrained to concentrate all their energies on saving the fallen; on pulling out of the fire those upon whom it has begun to kindle. They have been there themselves; they know what it is, and their hearts are moved with generous Christian sympathy in behalf of their fallen brethren. God bless these men, and make them a hundred times as many as they are. Now, there is another class of men who have to deal very largely with children, and their solicitudes and concerns are for the children—of saving the children from contracting the habit. They say that prevention is better than cure. Well, God bless these men, and go on with your work; take hold of it with both hands; do it with all your might, but don't criticise and find fault with the men that are working in another part of the vineyard. Now, there is another class of men who have looked at the subject, and they say, to borrow an illustration from some of them, "We have watched this matter of saving drunkards, and it comes about to this: here is a swiftly-flowing stream before us, and we stand on the bank, and every unfortunate that is being carried down by the stream we pull him out, and we see these things; but after they have been out a day or two, and we keep at our work, it comes to pass that we find we are pulling out the same man, over and over again; and so we go up the stream and make an examination, and we find that there is a class of men there engaged in the business of catching men and throwing them in; throwing them into the stream, and it is as much as we can do, or a little more, to pull them out as fast as they get them in." And these men say, "Now, we propose some kind of a legal remedy; we propose to put on restraints around these men; we propose to deal with these men as the enemies of their kind, and to have laws, with such pains and penalties as shall cut up this business by the very roots." Men, I say, to you, men: there is another class, and they are very apt to remain, and they are the very best part, after all, who say, "Well, we have seen this thing go on, and on, and on, and we are despairing of anybody else, except for help from the Lord, and so we propose to get down, night and day, between the porch and the altar, and cry to God to have mercy upon us, and undertake for us to save our children, save the drunkard, save his family, put a bit into the jaw of the devil, break down this business of rum making, and if we cannot do anything else, we will storm the crystal gates of heaven by incessant and importunate prayer. We will never cease to pray, while we live, until God makes bare His arm and appears for our deliverance." Go on, God bless you; you are doing, perhaps, more than any of the rest of us. But, what I want to say, is, let there be charity among these workers, and a generous judgment of the modes and theories of each one. And, if you are called to a special field of labor, don't speak discouragingly of another. If they are casting out devils, bid them Godspeed, and don't think of calling for fire from heaven to fall upon them. There is work enough for all of us to do, and when the time comes that we shall really and generously, and without any effort, agree to think and let think; to work and let work; to help wherever we can, and to hinder nowhere; to encourage everybody, and throw obstacles in the way of none, then a brighter and better day will dawn upon us.

THE INNER VISION.

BY MRS. EMILY J. BUGBEE.

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."—PSALM 119: 18.

MAKE clear mine inner vision, Lord,
To see the glories of Thy word;
The clustering jewels, bright and fair,
That lie in hidden richness there.

Put cloud and shadow far away,
And lead me to Thy perfect day;
Let the clear sun shine inward far,
Beyond the gleam of moon and star.

Mine outer vision, Thou hast taught
To see the grandeur of Thy thought
In this fair world, Thy hand hath laid
In mingled scenes of light and shade.

My heart seems worshipful and true,
When skies above are bright and blue;
When round me breathes the balmy air,
And fair flowers blossom everywhere.

And so when whirlwinds shake the world,
And fearful thunderbolts are hurled,
My soul with sense exultant springs
Up toward the hidden source of things.

But there are times, when faith grows dim,
And upward swells no triumph hymn,
When all is bare and common-place,
Without the hidden inward grace.

The soul in silence folds her wing,
She cannot soar, and will not sing,
But dumbly through her prison bars
Beholds the ever-mocking stars.

Lone hours of doubt and dire dismay,
When groping blindly for the way;
Thy love seems shrouded out of sight,
In thickest folds of brooding night.

My holden eyes do not behold
The wondrous things Thy laws enfold;
A sealed book, to sealed eyes,
Till open in faith's glad surprise.

Oh! may the inner light increase,
That guides me to the wells of peace,
And shows me depths before unknown,
And pathways leading near the throne.

Till ever more my soul may sing,
Nor fold in doubt her weary wing;
Till she hath gained some certain height,
Beyond the shadows of the night.

THE work of tunneling the Hudson River is pushing steadily on, and it is expected that in three years from now trains arriving in Jersey City will run directly through to New York and land their passengers in Broadway, somewhere near the Metropolitan Hotel, in six minutes time.

The Progress of Christianity.*

"The Kingdom of God cometh not with observation."—LUKE 17: 20.

THE difference between littleness and greatness, is that the former is loud and noisy while the latter is calm and quiet. The most potent things in this world are the stillest, whether it be in the realm of nature or in the realm of grace. If in the realm of nature, we see it illustrated by the power of gravitation, which, while it molds the tear upon an infant's cheek, also holds the planets in their course, yet does not register itself to the senses. If illustrated by evaporation, in which the currents of the earth become the currents of the air, who sees or hears or feels its subtle but mighty power? What proclaims with trumpet sound the advent of the summer sun? Who hears the hammer of its beams as it strikes the fetters from the ice-bound brooks and sends them upon their course? Who sees the palette by which nature, as from a thousand pencils, paints the delicate hues and tints of a single autumn, the Rubens of the year? Who hears the machine, that, stitch by stitch, weaves its snowy shroud, when at last it is departed? No one. We do not hear or see or feel any of these forces which are so mighty around us. And so I might carry the thought further, into the realm of growth, and show how the acorn, that can be held in the infant's hand, becomes by this slow but silent process developed into the giant oak, which shades a homestead or floats an argosy on the sea. These are but illustrations of the silent operations of nature that are about us, and I think that we may be safe in saying that those forces of the world that are most powerful are the most silent, and that is pre-eminently true, not only of God's works in the realm of nature, but also in the realm of grace. The text states as much. It says that the Kingdom of God cometh not with observation, or, as a more correct translation would give it, and as we have it in the margin, without show, without pomp or display of pageantry, as you will find in the 25th chapter of Acts, 23d verse, "Agrippa was come, and Bernice, with great pomp," or display. I do not feel called upon, on this occasion, to discuss the meaning of the Kingdom of Heaven or the Kingdom of God as it is here; that expression is used no less than one hundred and forty-nine times in the New Testament. I desire to take it in the very largest sense as representing the Gospel dispensation or spiritual Christianity. The idea of a kingdom is found in the Old Testament. The Israelites were under God as their King, and their government was the government of a theocracy, in which God was not only one to be worshiped, but also their ruler and one to be obeyed as temporal sovereign. But they did not have it by union of Church and State, but with the old Jew the Church was the State. They were identical. And so crime and sin were synonymous. They had then developed, in a vague and imperfect sense, the idea of a kingdom. But it was a kingdom. And so throughout the Psalms, and through Prophecy, we shall find that they are full of the predictions of a prince who was to come, who should rule and reign. Daniel says that God was going to set up a kingdom which should overthrow all others, composed of saints, administered by one like unto the Son of Man, which was to be at once universal and everlasting. Scholars are not agreed as to when the kingdom began—whether with John the Baptist, or the personal ministry of Jesus Christ, or the Day of Pentecost. But that matters not. I wish, then, to ask your attention to some of the considerations of this text; its declaration that the Kingdom of God does not come with outward display and pomp and power. And first, I remark that the Kingdom of God, in the person of Jesus Christ, was not ushered in with pomp. The universal error in regard to the Messiah, on the part of the Jews, was that they emphasized the predictions of His glory, and minimized the predictions of His sufferings. And so, when He came, they were not prepared to receive Him, and they did not receive Him. The Messiah was to come who should break the Roman yoke and deliver them from their oppressors. I need not tell you how prevalent and deep-seated was this belief. We have a good illustration of it in the fact that the very disciples themselves, even in the shadow of Gethsemane and of Calvary, aye, even in the glory of the ascension, were yet so prejudiced and so ignorant of the spiritual character of the Kingdom of Christ,

that we find them asking questions that betray their temporal and material ideas. As I have remarked, even at the ascension, in the first chapter of Acts, after the resurrection, they said, "Lord, wilt thou at this time restore again the kingdom to Israel?" Showing that, though they had had the special favor of being instructed by Christ in His personal ministry, and He, again and again, by intimation, as well as by direct statement, had sought to revolutionize their ideas, we find that even his favorite disciples had this idea of the materiality of His kingdom so deep-seated in their hearts that they could not, and did not, until after Pentecost, enter into the fullness of the realization that it was a spiritual kingdom. But how entirely free from pomp was the coming of our Master! He came without heralds to announce His coming, and He came without any retinue to follow it. Although light marked His coming at midnight, as the darkness betokened His departure at noon-day, yet these did not make much impression upon the hearts of men. When the Jews were looking for signs, the Pharisee with his sanctities, and the scribe with his learning, and the priests in the old temple, were looking forward to the Messiah in an obscure village—in a stable, in a manger, there was the cradle of the Son of God! He came without registering himself for a moment to the notice of men. Have you never been struck, my brethren, with the declaration that when God would give some intimation to men that He was about to incarnate himself in human flesh and take up his residence with men, when He was about to enshrine Himself within the limits of our human nature, He said, "And this shall be a sign to you"? What? The heavens aflame, the rending earthquake? What shall be a sign that God is coming among men? "And this," He said, "shall be a sign: ye shall find a babe." The most unnoticeable thing almost in the world, that "Ye shall find a babe wrapped in swaddling clothes and lying in a manger."

Oh, how strange a reversal of the order is this, that God, when He would indicate to men that He was about to come among them and tabernacle with them in the flesh, should make the prophecy and the prediction to be that which to us was a most unnoticeable and ordinary event—a babe born in Bethlehem. You will recollect that in the Old Testament, and under the old dispensation, the miracles were constantly reported to the senses. At the Red Sea; at Sinai; in the wilderness; at the dedication of the temple; during Elijah's mission, celestial signs shot forth. All were attended with visible manifestations. The reeling and flaming peaks of mountains; the pillar in the desert; the cloud of glory; the fire of Carmel; all were phenomena that indicated the presence of God, and so the Jews came to expect that they should have the same accompaniments at the advent of the Messiah. But not so. He came without observation, as Heine said, where the world's Christ always comes; where the ox is quietly eating hay in the manger; and not only was it true of His birth, but it was true also of His life; His biography was summed up in the homely declaration that he went about doing good; His sermons were not elaborate discourses or exhaustive treatises; of all trees God took the vine, and not the oak, to show His presence; of all animals the lamb, and not the lion; of all birds, not the eagle, but the dove. Truly, there was a hiding in His power, and so often Christ said to those to whom He spoke, "Blessed is he whosoever shall not be offended in me," and Paul repeated that the offense of the cross was that at which men stumbled; its humiliation; its self-abnegation.

Secondly, this kingdom has not been extended with observation. When Christ spake the twin parables of the leaven and the mustard-seed, he indicated the force and the method of the spread of His truth, namely, an intensive and an extensive force. It was a vital principle, unfolding into great results; small beginnings—and how small they were! But they were to eventuate into results beyond the imaginations of men. I quote here from "Farrar's Witness of History to Christ." When that one word, "it is finished," was uttered upon the cross, which told that the great work was done, nay, even when the twelve had seen the risen Christ, nothing could have appeared more deplorable than the weakness of the new religion. It numbered but a handful of followers, of whom the boldest had denied his Lord with blasphemy, and the most devout had forsaken Him and fled. They were poor; they were ignorant; they were helpless. They could not

*A sermon preached at Chautauqua by the Rev. H. M. Sanders, A. M., of Yonkers, N. Y.

claim a single synagogue or a single sword; if they spoke their language it betrayed them by its mongrel dialect; if they spoke the current Greek, it was despised as a miserable patois; and of their two doctrines, the Crucifixion and the Resurrection, the one inspired indignant horror, and the other unbounded scorn. But when they were weak then were they strong. They had been consecrated for their work by no earthly chrism. They had been baptised by the Holy Ghost and with fire. Each faithless heart had been dilated with celestial courage. Each lowly forehead mitred with pentecostal flame. Well might they have shuddered at that conspiracy of hatred with which they were confronted. So feeble were they and insignificant that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. Had anyone seen Paul, the aged, as, in all the squalor of poverty and all the emaciation of disease, he sat chained to some coarse soldier in the Pretorium at Rome, or that Galilean fisherman who, under the shadow of the great temple of Artemus, ministered to the handful of converts in the splendid capitol of Asia, would it not have seemed the very fanaticism of credulity to prophesy that their names should be honored forever by inhabitants of cities more magnificent than Ephesus, and empires more vast than Rome? St. Paul died. They dragged, it may be, his corpse from the arena, and, sprinkling the white dust over the stains of his blood, looked for a more interesting victim than the aged and nameless Jew. St. John died, we know not where or how, and no memorial marked his forgotten tomb. Yet, to this day, over the greatest of modern cities, towers the vast dome of the cathedral dedicated to the name of Paul, and the shapeless mounds, which once were Ephesus, bear witness in their modern name to no other fact than that they were once trodden by the weary feet of him who saw the Apocalypse, and whose young head had rested upon the bosom of his Lord. Such was its beginning and such was its end. And such, too, in spite of even material aid. It is a matter of history which can easily be substantiated, that against force in all its forms it never opposed force. The declaration of the Master was the principle that actuated His early disciples. "He that will be great among you let him be your servant." What significant phrase is that which Jesus uses when coming unto the fullness of the consciousness of the Godhead. It says that Jesus, knowing that the Father had given all things unto Himself, took a towel and girded Himself. To rule is to serve.

Again, this Kingdom is not to be extended with observation. "Not by might nor by power, but by my spirit, saith the Lord of hosts." It is a question whether we have not low material views of the coming of Christ, as the Jews did. This is a mechanical age, an age of machines; so the idea is that wars, revolutions, imperial congresses, conferences, societies, institutions, are the means by which we measure the advancement of the Kingdom of God. We cry, "Lo here! lo there!" and by all means external seek to find evidence of its spread, in external, ecclesiastical organizations and in architectural splendor. But the declaration of Scripture is, that the Kingdom of God is really in you, and these are not the indications of its existence. Men are anxious at this day to get statistics, to reduce Christianity to a matter of arithmetic, and to apply the multiplication table to estimate its advantage in the world, as David of old sought to number the children of Israel, made tabulated reports and only found out his mistake when God gave him, in a very marked way, the evidences of His disapproval. And so, when we seek to get the name of God in our constitution, and put the Bible in the public schools for no other reason than to get official recognition, we, too, are seeming to expand the Kingdom, that means of outward observation. You recollect when Peter sought to vindicate the claims of his Master, by cutting off the ear of the servant of the high priest, that the Master said, "Put up thy sword. They that take the sword shall perish by the sword." And so we shall make a great mistake if we apply these false tests to the Kingdom of God. Heine said, "You cannot test the value of a statue by simply feeling of it; we cannot weigh diamonds in hay-scales; we cannot estimate the value of a picture by lineal measure, and so we cannot apply those tests which are incompatible to the gauging of spiritual truth. It was the declaration of Paul to the Corinthians that the Kingdom of God is not in word, but in power, and also

again in Thessalonians he said, "For our gospel came not unto you in word only, but in power and the Holy Ghost, and in much assurance."

Taking the word as but an expression (for what is a word but a canvas on which the breath paints thought?), he declares that this negative characteristic of the kingdom is not its ultimate test. It is not in word, but in power; not in form, but in ceremonies, which are merely theatricals in religion. It is but the galvanizing of a corpse after the body is dead; and the worst aspect of the hostility manifested against the Christian Church, to-day, is not infidelity, in its manifold forms, but ceremonialism. We can stand bombardment from without, but when our guns are spiked, or when they are but mere wooden shams, nothing is left but to surrender. When the sun has ceased to give heat, and almost set, it expends its force in painting the canvas of the clouds, in creating beauty; and, so in setting faiths, when forms are petrified, the religious mind walks out of them. Shakespeare tells us that when love begins to sicken and decay, it useth an enforced ceremony. Men are always polite to each other when they hate each other. And so the Kingdom of God cometh not with observation. It is not in controversies. We are not Protestants. We do not protest against anything that is good. We must refuse to be classed among those who are simply negative; we are not non-conformists, except to this world, but are conformists to the will of God, that we may be transformed in His image. The weapons, then, of our warfare are not carnal. We wrestle not against the flesh and blood, that is simply negative and antagonistic, but religion is a spiritual force, and like those subtle, yet potent, chemical elements, which, entering into other substances, unite them, but are not changed themselves. So, Christianity seeks, and its nature is adapted, to promote and pervade literature, science, art and government, without itself being changed. From the very nature, then, of Christianity, we see that its progress must be unobtrusive, and must be slow. It must have many epochs. It cannot flash into existence, because thoughts laugh at force and defy any prison, and chain the arm of a world. Nero's hand was lighter than a feather when it sought to crush the tent-maker Paul. Leo the Tenth was powerless before an Augustinian monk with the Bible in his hand. Like the seed, wafted by the summer wind, that falls into the crevice of the rock, which man by no leverage can possibly open, it bursts by the power of its growing life.

Pilate said to Christ, "Art thou the king of the Jews?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence." Pilate, therefore, said unto Him, "Art thou a king, then?" Jesus answered, "Thou sayest that I am a king and to this end was I born, and for this cause came I into the world that I should bear witness unto the truth." That is the kingdom, the kingdom of truth. Pilate could not understand royalty without its trappings, without a throne, without a scepter. But that was not the best evidence that Christ was truly king of the hearts of men. So, in the very nature of Christianity, we find that it must be unobtrusive, because it is in the heart. We find its best witnesses in renovated lives. There is a kingly authority in such Christians. They have the truly apostolic succession. Christ's miracles, even in His own days, seemed to have had little else than transient effect. They converted nobody. They were, at best, but, as John Foster says, "the bell in the dome of heaven, ringing to call the people to the moral truth." We are surprised at the little power of Christ's work, because the Holy Spirit was not fully come. The world, it says, cannot appreciate Him, because it seeth Him not. But His kingdom is the kingdom of truth in the heart. Take the conditions of this grace—faith, repentance, self-abandonment. Then, also take the consequences or result—the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, kindness.

But this text also warns us in making a prediction. The kingdom of God cometh. It cometh, and we may dwell for a moment, as appropriate to this occasion, upon the promise of the extent and endurance of our Redeemer's kingdom: "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." The whole earth is declared to be full of His glory; all people, nations and languages are com-

manded to serve Him. But has that time ever come? Not yet. But it is coming. How do we know it is coming? Because God has promised it. It is just as sure as God's oath is inviolable, that the time is coming when no nation shall be unredeemed, no tribe unvisited, no family without an altar, no soul without a Saviour.

And so, ere then, we must not forget that with God centuries are mile-stones, and a thousand years are but as a day. That throws light upon the declaration of Scripture, that the time shall come when nations shall be born in a day.

We come now to the personal application of this truth. We ask for the power by which this is to be accomplished, and the part that we are to perform in its accomplishment. You recollect that when Isaiah saw the glorious display of Divine power he cried out: "Woe is me, for I am undone; I am a man of unclean lips. I once thought I was a tolerably good man, but now, since I have had a glimpse of the perfections of God, there is an infinite distance between Him and me." But with all who felt their own insufficiency, it was but the prelude for the endowment of that power by which they were to be made more efficient in the great work. When they were weak, then were they strong; when they were nothing, then were they all, because Christ was their strength. And so there was power to reach the "woe," to loose the stammering tongue of an Isaiah, the live coal taken from the altar, which represents the Holy Ghost; then it was, and then only, after the baptism had fallen upon the prophet, and then only, God asks, "Whom shall I send, and who will go forth?" That is, who shall become an apostle, a sainted man? And so with the disciples; the declaration was that they tarry at Jerusalem until they be endued with power from on high. So it must ever be with us before such a great work. Be sure you do not move in it until your lips are touched with the coal; until you receive the baptism of the Holy Ghost, nothing will supply that need; only thus shall we have thoughts that breathe and words that burn; only thus can we truly be said to have enthusiasm, which literally means God in us; only then shall we know what is the zeal of God's house, which hath eaten us up. We hear much in this day concerning power. Give me matter and force and I will construct the world. We have material or principle power; the power of the storm, the power of the lightning, which smites with destruction, but this belongs wholly with matter. Knowledge is power; power of thought that enables man to build his temples all of beauty, to construct his engines of colossal strength; to incarnate his beautiful thought upon fresco, or upon canvas, that shall thrill the ages; to incarnate into charms of immortal beauty, thought in immortal song; to form, to forge, to frame those great rallying cries of justice and of liberty which have aroused the nations to freedom. But this is not the power which is to accomplish this work of the advancement of God's kingdom into its universality and its perpetuity. It is not for me to underestimate the power of culture or thought, or all legitimate forms and agencies which may be used; but these shall be of no value unless we have this agent of all true spiritual work.

When we find Paul speaking of the power of the Christian religion, we immediately ask, What power does he mean? It requires but a superficial examination to see that he means the power of the Holy Ghost. He speaks often of the power of the Holy Ghost. "I shall receive power after that the Holy Ghost has come upon me." The doctrine, as defined in one of the departments of the Gospel, is one of the grandest features in Christian revelation. The Holy Ghost in potential and saving power, and the grandest man, he, who is the most eloquent, who has the powerful fancy to create the forms of language to roll like thunder, or whisper in the breeze, is naught without this anointing. With it I am all things, through Christ who strengtheneth me. "Without Thee we can do nothing." With Him we can do all things. Here is omnipotence, here is the pledge, here is the promise, here is the method of the grand prediction of His text, that the kingdoms of our God shall come until there shall be a time when no tribe shall be unvisited, and no household shall be without a leader, and no heart shall be without a Saviour. God grant that it may be soon; God grant that it may come with its purple dawn in the horizon, that shall gladden our vision, which shall break forth into the fullness of the day, when the sun shall never go beneath the horizon, but in the fullness of

the effulgence of the glory of Him who is the light of the world our lamps may be extinguished, and we shall throw our crowns at His feet, saying, "Unto Him, unto Him, unto Him be all praise and dominion, and majesty and power and might, forever. Amen."

EDWARD STANLEY'S FAMILY.

THE Dean of Westminster has furnished us with the means of knowing something of four good lives—those of his father and mother, a brother and a sister. They are lives which would have been worth knowing in any case; they have a peculiar interest as aiding us to mark the progress of religious thought and life in one large portion of the English nation during this century, and as conveying lessons useful to be considered in this its distracted close. The nineteenth century has witnessed very large changes in matters political, theological, ecclesiastical; but there are certain things which have not been moved by these changes.

Edward Stanley's public life carries us through precisely the first half of the century. Born on the first day of 1779, he attained manhood on the first day of the century. The second son of a baronet and the youngest of seven children, he was destined to the family living as his heritage. His own choice of a profession would have been the navy, the passion for the sea being so singularly strong in him that "as a child he used to leave his bed and sleep on the shelf of a wardrobe, for the pleasure of imagining himself in a berth on board of a man-of-war." The love of ships and salt water never left him, but at the age of eighteen he achieved his first victory of decision, by setting aside conclusively the dream of spending his life on them. He went to Cambridge, and worked so heartily as to make up for lost time in great measure, and acquired a respectable fitness for service in the Church. He missed, indeed, that foundation of scholarship and scholarly habit which is required for eminence in classics or in theology; but the early victory over himself was worth more than any such distinctions, and prepared him for winning many a battle in his parish and diocese.

Even one who knows a little about the low condition of some parts of Cheshire, both rural and urban, can scarcely conceive the almost utter neglect of the parish of Alderley when Edward Stanley became its rector in 1805. His predecessor's boast was that he had never set foot in a sick person's cottage; and of the thirteen hundred inhabitants seldom enough came to church to make a congregation. The children were untaught; drinking and prize-fighting were the common pleasures. Disregarding "the reproach of singularity and even of Methodism," the new rector set himself to an earnest work of reformation. Not public opinion but duty gave him law and impulse; difficulties were for him things to be overcome. He visited every house systematically, striving to win the confidence of man and woman; he took unflinching interest in the education of the children, and made them feel how real was his love for them; he established weekly lectures in different parts of the parish; he lent books, and sold blankets under cost price; indeed, whatever things had become common and respectable in the third quarter of the century, these Edward Stanley did in the first quarter, without any example to copy and in the face of considerable opposition from those who felt themselves rebuked by his zeal. Some things also he did which are not yet common. He "issued printed or lithographed addresses to his parishioners on Observance of the Sabbath, on Prayer, on Sickness, on Confirmation;" he hung on the walls of public-houses exhortations to sobriety and religion, and placarded his parish with vigorous denunciations of drunkenness; he stopped drunken brawls by going in among the combatants. One instance tells us much: a desperate prize-fight was in progress, the spectators covering a field and clustering in the trees, when the rector rode briskly up; "in one moment it was all over; there was a great calm; the blows stopped; it was as if they would all have wished to cover themselves up in the earth; all from the trees dropped down directly, no one said a word, and all went away humbled." Next day he talked to the men by themselves, giving a Bible to each; and the brutal practice was no more heard of in his neighborhood.

Carefully studying the Bible rather than books of theology,

he taught earnestly what he believed earnestly, and had his reward so far in a full church and steady increase of communicants. Other and higher forms of reward came later, when the love of his people was revealed by his separation from them; and his chief reward is not registered here. His son, returning from the Continent not many years ago, met with a gentleman who told him that he had been one of eight barefooted boys who wandered in to hear a lecture given by him on Geology in Macclesfield; that he had then got the impulse which led to a "prosperous commercial life;" and that he had retained through fifty years "an undying interest in his benefactor and his benefactor's son."

Lord Melbourne did well to press such a man to become a bishop; for he needed to be pressed: the "Nolo" was with him unfeigned. He had already put aside overtures in regard to the new See of Manchester, and no minister could say with more truth that he had given his heart to his people. Life for him was "life in earnest;" but he had also the genuine humility and candor of soul which save earnestness from degenerating into either bigotry or ambition. The struggle nearly broke down his health and spirits, but at length he yielded to what he judged the call of duty, and was made Bishop of Norwich in 1837, being in the fifty-ninth year of his age. The sundering of ties that had been multiplying and strengthening for more than thirty years was full of pain on both sides. He made a point of taking farewell of each parishioner; he promised an annual visit, a promise faithfully kept; he stipulated that his successor should not be a stranger; and he gave an example of ministerial devotedness which, so far as we remember to have read or heard, is quite unique, in the preparation of two solemn and loving addresses, intended to be *posthumous*, "one to the parishioners, the other to the school-children of Alderley." These were "written about a year before he was removed to the See, and countersigned by him about seven years afterwards, with a request that a copy of each might be sent after his death to every house in the parish."

It was the sphere only, not the man or his work, that was changed by his removal to East Anglia. Instead of 1,300 persons, he had now 900 benefices to care for; and the extreme age of his predecessor (Dr. Bathurst) had helped these to get, for the greater part, into a miserable condition. In correcting large abuses of non-residence and neglect of ordinances, in establishing schools and ragged schools, in preaching to sailors at Yarmouth, and facing chartist mobs in his own city, the same energies were employed that had formerly gone forth against ignorance and sottishness at Alderley. He took delight in visiting the poor, his habitual courtesy and thoughtfulness toward them winning for him from these—who are probably the best judges in the matter—the character of "a gentleman."

Bishop Stanley was among the first of the liberal bishops—using that word in reference to political, and, so far as it can be fitly used, to ecclesiastical matters. His moral courage was so displayed in connection with his high public position that those who at first mistook it for combativeness were hardly to be blamed. Arnold, then conspicuous for his reforming efforts, was his friend, and must preach his consecration-sermon. Archbishop Howley objected that Arnold "would be very ill-received by the clergy in general," and asked him to nominate another; but that the Bishop would not do, and the exclusion of Arnold was left to the Archbishop himself. In his second charge (1846), he attacked the doctrine of apostolical succession as "the very fountain-head from which originally flowed the late extravagancies" of the Anglican party; and when preaching the annual sermon for the Propagation Society, in 1844, "he took the opportunity to disavow this doctrine in the presence of the assembly of bishops and of metropolitan clergy," fairly earning the praise of having delivered "the boldest sermon that had ever been delivered in St. Paul's Cathedral." Westminster witnessed the same display of independent courage when the Nestor of African Missions, Robert Moffat, appeared there one thirtieth of November, at the invitation of its Dean.

What the Bishop of Norwich was as a theologian may be gathered from a single instance.

"Read the Gospel of St. John," he would say to one troubled with skeptical doubts, "and ask whether that book could have proceeded from any but a Divine source."

What he was as a man, in his family and before God, may be seen in the following extract from his private journal, written on the eve of his sixty-fourth birthday, after having had all his five children gathered about him for the last time. One of them, Charles, had just left.

"I have closed the evening by family prayer; all assembled save my dear Charles. God knoweth how earnestly my heart yearned to him, and how warm was the blessing I in secret offered for him. The scriptural reading for the night was the conclusion of St. John's Gospel; the passages to which I alluded, 'Lovest thou me?' 'Feed my sheep,' 'What is that to thee?' 'Amen.' And my private prayer shall be that we may, while life is granted to us, each pass that life in closest bonds of affection, uniting it with as sincere and devoted a love for the Saviour as can be excited and can exist between a finite and an infinite being, whose full and perfect character and sacrifice we can only know in all its height and depth when our mortal shall have put on immortality."*

He died well, having for many years died daily, and having enjoyed the full use of his powers for the three-score years and ten. In the autumn of 1849 he was induced to take a rest in the far north of Scotland. Cholera was then in the country, and he stipulated, "The moment it breaks out," in Norwich, "I return instantly to be at my post." He died in Ross-shire after a brief illness, on the 6th of September, and—almost with dramatic fitness, considering how his youthful longing for the sea had been set aside—his remains were brought home to Yarmouth with difficulty through a severe gale. All mourned for him sincerely, the people of Alderley not least.

Of Catherine Stanley we have scarcely any memoir, but such extracts from her journal and letters as prove a noble character. We would not think we were paying these writings a compliment if we called them masculine; they are womanly through and through, yet strong in brain and truth, in purity and love. There is a measure of severity about them also, here and there; but in this poor world purity and love need to be severe. We do not find these without the severity except in Thorwaldsen's marble of St. John, and there the Evangelist's eye is soaring higher than his eagle's. Some of these extracts are racy with touches of recent observation; but for the most part they have that abstract and reflective character which will give the book a lasting interest.

For example:

"Excellencies and Defects of Churches, 1831:

"UNITARIANISM—*Good* tendencies: toleration, liberality, active usefulness in all benevolent and charitable purposes, high attainments in science, universal philanthropy. *Deficiencies*: want of spirituality, humility, Christian zeal and love, literature, and scholarship. *Evil* tendencies: indifference, want of reverence, skepticism, coldness, not caring for the souls, only bodies, resting in outward moral works not in inward unction and holiness.

"CATHOLICISM—*Good* tendencies: devotion, submission, faith, reverence, self-sacrifice. Saints, Sisters of Charity. *Evil* tendencies: superstitions, inward corruptions, moral sense destroyed or vitiated by the distinction between venial and mortal sins, by interposing virtually, though not nominally, between ourselves and God, by the continual sacrifice of sense and perception to the absurdities of the Mass, and the equivocations necessary to keep hold the fallible doctrines of an infallible Church.

"EVANGELICALISM—*Good* tendencies: spirituality, zeal, liberality as to the boundaries of the Church, willing for its extension, and for co-operation with all who unite in the great fundamentals of the Gospel, dwelling on the Church of Christ rather than the Church of England. *Evil* tendencies: over-zeal as to doctrine as compared with work, consequent deficiency in common points of moral conduct, and exclusive in phraseology, habits and intercourse narrow."—Pp. 281, 282.

Daughter of a neighboring clergyman, and elder sister of that Mrs. Augustus Hare, whom many have learned to love through her memoirs, Mrs. Stanley represents a very valuable class of English women—cultured, high-principled, with a religious life rising by its earnestness quite out of the restraints of form, however much these may have been valued, and with

* "Memoirs of Edward and Catherine Stanley." Edited by their Son, A. F. Stanley, D.D., p. 96. London: John Murray, 1880.

great desire of doing good. Too few; yet as we are permitted to know of another and another to be classed with the Baroness Bunsen, Mrs. Tait, Lady Augusta Stanley, and others still living, we recognize a heaven from which much may be hoped.

Mrs. Stanley was married at eighteen and lived on to her sixty-ninth year. During the twelve years that she survived her husband "the happiness and energy of her existence were concentrated on the son and the two daughters who were still left to her." She died on the Ash Wednesday of 1862, a date which her son now associates with the Ash Wednesday of 1876, when "he stood by the death-bed of her by whose supporting love he had been 'comforted after his mother's death,' and whose character, although cast in another mould, remains to him, with that of his mother, the brightest and most sacred vision of his earthly experience."

Of their five children, only two remain. When the good old Bishop died he was spared the distress of knowing that his youngest son, Charles, had been suddenly cut off by fever in Tasmania. He was a Captain of the Royal Engineers, and had earned the love of those who knew him best.

In Captain Owen Stanley the father's passion for the navy at length made a way for itself. Within his short life of thirty-eight years he gave to his country intelligent and, indeed, heroic service in one Arctic voyage, in securing our possession of the Middle Island of New Zealand, in the survey of Torres Straits and New Guinea. He was found dead in his berth while the ship he commanded lay in Sydney harbor, and in February 7, of 1850, was laid in the ground where Commodore Goodenough was laid twenty-five years afterwards.

Mary Stanley gave herself to devoted Christian labor among the poor in Norwich. When the Crimean war came, she followed Florence Nightingale to the shores of the Bosphorus as leader of a second band of nurses, well content to fulfill a saying of her mother's, "Remember, Mary, your lot in life is to sow for others to reap." Her brother says:

"In 1856 she joined the Roman Church, of which she remained a faithful member to the end. But her natural sincerity was not touched. * * * Unlike many converts, she insisted on making the largest not the narrowest use of whatever liberties the rules of her new form of faith permitted; and she regarded not proselytism, but abstention from proselytism, as her sacred duty." Last year she visited, on his ninety-third birthday, the venerable Lord Stratford de Redcliffe, her friend and protector at Constantinople, who told a story of his having said to one of the Popes, "You are not my sovereign and I am not your subject: you are a Catholic and I am a Protestant: but it cannot be wrong for me to ask or for you to give me your blessing." Whereupon Mary Stanley said, "Lord Stratford, you are not my sovereign and I am not your subject: I am a Catholic and you are a Protestant: but it cannot be wrong for me to ask or for you to give me your blessing." She died on the 26th of November last, and was buried by her brother and brother-in-law, the Dean of Llandaff, beside her mother in Alderley churchyard.

Dean Stanley, "warned by the lengthening and deepening shadows of life," has thought it well to give to "this age of transition" these lives, as expressing "thoughts of which we may be sure that, as they preceded our present conflict of opinions, so they will long survive it." That is true. He probably had it not in view to teach old-fashioned Evangelical Puritans a lesson of charity in a kindly way; nevertheless he will be glad to be assured by one of these that the lesson has been taught by this book.

R. D. N.

Chautauqua Literary and Scientific Circle.

1. AIM.

This new organization aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life, (especially among those whose educational advantages have been limited,) so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

2. METHODS.

It proposes to encourage individual study in lines and by text-books which shall be indicated; by local circles for mutual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua, and by written reports and examinations.

3. COURSE OF STUDY.

The course of study prescribed by the C. L. S. C. shall cover a period of four years.

4. ARRANGEMENT OF CLASSES.

Each year's Course of Study will be considered the "First Year" for new pupils, whether it be the first, second, third, or fourth of the four years' course. For example, "the class of 1884," instead of beginning October, 1880, with the same studies which were pursued in 1879-'80 by "the class of 1883," will fall in with "the class of '83," and take for their first year the second year's course of the '83 class. The first year for the "class of 1883" will thus in due time become the fourth year for the "class of 1884."

5. THE FOUR YEARS' COURSE.

Studies for 1880-'81.

CLASS OF 1883.
Second Year.

CLASS OF 1884.
First Year.

GENERAL HISTORY. (To be published in monthly installments in *Chautauquan*.)*

ANCIENT BIOGRAPHY: *Cyrus to Alexander*. Abbott.

CHURCH HISTORY. Dr. Hurst.

HYPATIA: *A Story of the Fifth Century*. Kingsley.

ANCIENT CLASSICS. (In the *Chautauquan*.)*

THE ART OF SPEECH: *Logic and Rhetoric*. Townsend.

THE WORLD OF SCIENCE. Lattimore. (In the *Chautauquan*.)*

SPECIAL SCIENTIFIC LECTURES. (In the *Chautauquan*.)*

SHORT STUDIES IN NATURAL THEOLOGY. (In the *Chautauquan*.)*

THE TONGUE OF FIRE. Arthur.

READINGS FROM STANDARD AUTHORS. (In the *Chautauquan*.)*

CHAUTAUQUA LIBRARY, No. 2. *English History and Literature*, continued.

These books will in due time be on sale by PHILLIPS & HUNT, New York, and HITCHCOCK & WALDEN, Cincinnati.

The *Chautauquan* and the required books (most of which are small) will cost for this year only about *five dollars*.

The amount of required reading-matter has been reduced for the coming year.

Students who have the leisure may give more time to "Special Studies," and to "Recommended" (but not required) books.

Studies for 1881-'82.

(To be announced.)

Studies for 1882-'83.

ENGLISH HISTORY AND LITERATURE.

BIBLE HISTORY AND LITERATURE.

GREEK HISTORY AND LITERATURE.

ASTRONOMY AND PHYSIOLOGY.

Studies for 1883-'84.

ROMAN HISTORY AND LITERATURE.

CHRISTIAN EVIDENCES.

* THE CHAUTAUQUAN is a magazine to be issued on the first of the month, for ten months of each Chautauqua year, beginning with October, 1880. Each number 48 pages. Price \$1.00 a year.

ENGLISH LITERATURE.
PHYSICAL CULTURE.
AMERICAN HISTORY AND LITERATURE.
BIOLOGY.

6. INITIATION FEE.

To defray the expenses of correspondence, monthly reports, etc., an annual fee of fifty cents is required. This amount should be forwarded to Miss K. F. Kimball, Plainfield, N. J. (by New York or Philadelphia draft or P. O. order). Do not send postage stamps if you can possibly avoid it.

7. APPLICATION FOR MEMBERSHIP.

Persons desiring to unite with the C. L. S. C. should forward answers to the following questions to Dr. J. H. Vincent, Plainfield, N. J. The class graduating in 1884, will begin the study of the lessons required, October, 1880.

1. Give your name in full.
2. Your post-office address—with county and State.
3. Are you married or single?
4. What is your age? Are you between twenty and thirty, or thirty and forty, or forty and fifty, or fifty and sixty, etc.?
5. If married, how many children living under the age of sixteen years?*
6. What is your occupation?
7. With what religious denomination are you connected?
8. Do you, after mature deliberation, resolve to prosecute the four years' course of study presented by the C. L. S. C.?
9. Do you promise to give at least four hours a week, from October 1 to July 1, to the reading and study required by this course?
10. How much more than the time specified do you hope to give to this course of study?

8. TIME REQUIRED.

An average of forty minutes' reading each week-day will enable the student in nine months to complete the books required for the year. More time than this will probably be spent by many persons, and for their accommodation a special course of reading on the same subjects will be indicated. The habit of thinking steadily upon worthy themes during one's secular toil will lighten labor, brighten life, and develop power.

9. SPECIAL COURSES.

Members of the C. L. S. C. may take, in addition to the regular course above described, one or more special courses, and pass an examination upon them. A series of special courses in the several departments of study will be in due time announced, and pupils will receive credit and testimonial seals to be appended to their regular diploma, according to the merit of examinations on these supplemental courses.

10. FIRST YEAR.

Persons desiring forms of application and full information concerning the Circle, should address DR. J. H. VINCENT, Plainfield, N. J.

"THERE is no self-luminous source in all the mazes of metaphysics, nor in all the regions of physical science. Christianity presents God the first cause and final cause."

So long as merely men died, and health was lost, and sorrow fell on thousands of homes, Memphis went on as of old, dug her cess-pools deeper and more of them, and did without sewers, but when the loud voice of trade cried out, "We cannot afford to allow Memphis to longer stand as a menace to the commercial prosperity of the great Mississippi valley, then and not till then was a system of sewerage begun."—Prof. Brewer.

*We ask this question to ascertain the possible future intellectual and moral influence of this "Circle" on your homes.

HEALTH IN THE FAMILY.*

BY MILLIE I. CHAPMAN, M. D.

CLOTHING.—Clothing is one of the principal defensive weapons employed in the struggle for existence. The object of clothes is to protect us from external influences, and thus preserve our health and long life. They are often considered from a moral or ornamental point of view, forgetting or ignoring the hygienic purpose they should serve. They vary according to climate and locality. In Burmah the young grandee has himself magnificently tattooed; in Siberia the fur-lined garments are required to enable the people to withstand the rigor of the polar winter. The heat-producing powers of the system, assisted by clothing, are able to maintain an equal temperature; this, in health, is about ninety-eight degrees Fahrenheit.

Leibig says our clothing is merely an equivalent for a certain amount of nutriment. The more thickly we are clad the less urgent becomes our appetite for food. The loss of heat by cooling, and consequently the amount of heat to be supplied by food, is diminished. Unfortunately the good clothing and ample supplies of food are usually found together, and their opposites also allied. The coats of animals and their wool, with the different vegetable fibers, form the material for most clothing. Fibers of the cotton plant, line or linen, jute and silk, are in common use. The selection depends upon the amount of heat-conducting power each material possesses. Cotton and linen fabrics are useful in warm, while woolen goods are more suitable in colder, seasons. These also vary from one climate to another. Cotton and wool chiefly form our clothing by day; these materials are also used to cover us when asleep. The latter are always more substantial for these reasons: (1) The night is colder than the day; (2) the radiation of heat by the skin in sleep is much greater than in waking moments. If not sufficiently protected during sleep colds are the almost certain result. For protection against cold, wool is much superior to cotton or linen and should be worn for all under-clothing. Texture has nothing to do with protection from the direct rays of the sun; this depends entirely on color. In hot countries white or light-gray clothing is most suitable; during the warm seasons light colors are worn most in all climates. A writer, in a recent article upon woman's dress, claims that the colors worn are an index of the nerve structure and individual character. He says the dress is the woman; all of female character is in the clothes for him who can read their language. High culture and sensitive nerves reach to slight irritation, while low culture and insensitive nerves require strong irritation. Loudness of dress is, therefore, justly regarded as proof of coarseness of nerve fiber. Any cultured lady, exquisitely susceptible, is impressed by mild irritation acting upon any of the senses; she dresses in taste, and, where the means are at hand, with elegance; in colors that are quiet and subdued and noticeable only at a short distance. Choice of the color most becoming is one of the features contributing to beauty of dress. A more important point concerning health is the form in which they are made. All our clothing should be worn with the weight suspended from the shoulders, and no constriction or pressure upon the chest or trunk. In this respect women alone have been the sufferers; hence I refer to their dress. During the past few years there has been a great improvement. Garments warmer and looser are growing in favor; societies have been organized, persons devoting their time to the instruction of those willing to learn how to avoid the ills resulting from the dress usually worn. Very many have adopted the better methods of arranging garments, adding largely to comfort and health. Enough are still burdened to warrant me in referring to the subject. When the chest is fully distended the heart, lungs and important vessels fill the entire cavity. With the usual apparel they are displaced and their size greatly diminished. When the compression occurs suddenly these organs are unable to act efficiently, and the individual becomes faint from the want of a due supply of blood in the brain; or there is an obstruction in the veins causing congestion with flushed face and even convulsions. When the pressure has been applied more gradually the effects are not so

*Part of a Lecture delivered before the Pittsburgh, Pa., Chautauqua Literary and Scientific Circle.

manifest, still none the less certain. The lungs contain fourteen hundred feet of surface, which should constantly come in contact with the air, but this purifying influence cannot enter closed cells, and the blood partially purified is imperfectly circulated. The blood is the most abundant and most important fluid in the body; the whole mass of it should make its entire circuit in 48 seconds. The compression which is a necessary result of the steels and bones as usually worn, though never called tight, is sufficient to delay the circulation and diminish its force so that the extremities are often cold or numb. Not unfrequently the same source induces congestion of the brain, headache, neuralgia, spinal irritation, and the protean forms of nervous diseases. The number of nerves has been estimated at ten millions; the nerve diseases are legion; more of them are the direct result of weight and pressure of clothing than we are generally aware. When a nerve is injured it takes longer to recover its strength and action than any other tissue in the system. In many instances the recovery would be sooner and the suffering less intense if the nerve was severed, than to continue the constant irritation and pressure which we do upon some important nerves. Weight and pressure also act injuriously in displacing vital organs; paralyzing important muscles or causing indurations which afterwards develop into malignant growths. No organ suffers greater cruelty than the stomach; crowded upon adjacent organs, impairing its action and theirs, a normal condition could not possibly exist. The mode of dress alone is sufficient to compel most women to conjugate one verb in at least three tenses, viz.: "I am, I have been, and I shall be dyspeptic." Our only hope for relief in this direction is through a better knowledge of these conditions, their causes, and cure. With more correct ideas of form and beauty we shall see such color, material and shapes adopted that all may be richly and beautifully clad, while they breathe deeper, work harder, sleep more sweetly and look prettier.

REST.—Every organism, whether vegetable or animal, must have periods of activity and repose to secure its growth and health. All plants require rest and obtain it. In some countries, by the rigor of winter, in others, by the scorching heat of summer. Plants in hot countries have their periods of rest in the dry season. In Egypt the blue water-lily obtains rest in a curious way. This plant abounds in several of the canals at Alexandria, which at certain seasons become dry, and the beds of these canals, which quickly become burnt as hard as bricks by the action of the sun, are used as carriage roads. When the water is again admitted the plant resumes its growth with redoubled vigor. Some plants close their leaves, others their flowers, at particular hours of the day or night; this is done with great regularity, the action and rest apparently contributing to the rapidity of growth. The rest so valuable in the vegetable world is equally important for all animated nature. Growth, the renewal of some parts, and the development of others, claims sleep and rest as its helpmates. Rest is the necessary antecedent of both growth and repair. Marvelous renewals of life and strength result from periods of repose; not only is the system generally benefited, but the various organs require the alternate conditions of action and rest to keep them vigorous and in health. When this rule is violated structural changes and deterioration of function are sure to follow.

A large proportion of diseases originate in circumstances which deprive the organs of that rest which nature has rendered necessary for the performance of healthful function. For example, the heart, overtaken by constant emotional influences, or excessive athletic exercises, and thus deprived of its appropriate rest, becomes subject to the various alterations in its structure so often revealed by post-mortem examinations. The liver, unduly stimulated by excessive potations, by an unnecessary amount of food, or by habitual irregularity of diet (its physiological harmony with the other organs of digestion being thus constantly disturbed), glides into disorganization for the same reason. The conditions resulting from lack of rest to viscera also occur to the brain. It is an admitted physiological axiom, that each structure or organ while actively employed is in a state of vascular excitement, and therefore enlarged during the persistence of its exalted function. When it returns to its state of rest it resumes its normal dimensions. One cause of the sense of fatigue is due to this disturbance of circulation. One who has walked much finds his feet swollen and his

shoes tighter, or after using his arms excessively finds his hands larger immediately afterwards. The effect of exertion upon the circulation begins to be removed when rest commences, so that the sense of fullness of the hands, feet, and head, very quickly lessens. Thus after periods of labor rest is required to restore the balance. It has been found that from three to six hours severe labor must be followed by temporary rest. This usually coincides with the hour for meals. The sense of fatigue increases as the day advances, and disappears after a night's rest. It is equally true that as the week advances there is a demand for added rest. In any occupation which really taxes the powers of the body, more and better work is done in the early than during the latter half of the week, provided always that the seventh day has been one of rest as it should be. It is also important that once a year there should be a few weeks of absence from the regular work, a complete change of scenes, thought, and activities. Rest may be obtained through variety in work, recreation, and sleep. Believing your text-book upon exercises will give you the necessary suggestions for the first and second, I will omit these. Sleep is required to repair the lost brain substance and muscular tissue burned up in the course of active intellectual and bodily exertion. Various theories have been advanced to account for the production of sleep. One theory is, that the destruction of tissue, which takes place during mental or bodily exercise, produces a narcotic principle which puts one to sleep. A more plausible view is that sleep is dependent upon the presence of less than the proper amount of blood in the brain. The simplest and most probable of explanations of sleep production seems to be that the highest brain protoplasm is so constructed that at certain times it rests from active exercise because it has exhausted its energy, and that the impulse to sleep is from within the nerve centers. The law of habit, in all probability, has much to do with the production of sleep. A brain may not really have done much work, but composes itself to sleep at a certain time in the twenty-four hours, because such has been its habit for years. Whatever the correct theory may be, the following accessories are required: The power of shutting off the immediate past and breaking away from the work the mind has been most intently engaged upon during the day. Second, the power of locally regulating the supply of blood in the brain, so that it shall be adapted to the wants of the brain, and be neither too much nor too little for the needs of the moment. The amount of sleep absolutely necessary varies with the age, activity and health of the individual; children, invalids and the aged requiring more sleep than an adult in health. An average of about eight hours is sufficient. During these eight hours of sleep every person requires at least twenty hogsheads of pure air for breathing. Not one room in a hundred can supply it of the better class of dwellings. What must be the condition of the crowded rooms, cellars, and garrets of our courts and alleys, where so many spend their nights breathing an atmosphere pestilential from their own exhalations, the poisonous reaction of which on the organism produces disease and death? Thousands die annually from consumption, to say nothing of other diseases, who would have lived to old age were it not for the violation of the law demanding a supply of pure air. One-third of our time, asleep in a horizontal position, is required to keep the intricate mechanism of the human body in healthy action for the remaining two-thirds. The body is at rest lying down; pulsation and respiration are at their lowest point, and allow more rest to the heart and lungs.

The circulation is most easy, for the column of blood is horizontal, is moved along by a smaller propelling force and less rapidly than when erect, thus relieving the heart in two ways. On awakening, the mind is refreshed, the senses more acute and all the powers fitted for work. Fatigue, if not too great, aids sleep, while idleness lessens it; also food taken too late, too much or too little of it, lessens sleep. Anxious thought or pain, and even great pleasure, prevents it. The conditions most conducive to sleep are previous moderate exertion, light suppers taken at least two hours before going to sleep, calmness of mind, a comfortable bed, neither too much nor too little bed-clothing, silence, darkness, pure air. To lie down an undue length of time, and to use too much clothing, is to relax the body and to make it less fit for exertion. Less tone and health of the body result; the heart becomes feeble and the skin unusually sensitive, while the lowest state of vital

action is so prolonged that disease, having the character of debility, and a tendency to take colds, must follow. In proportion as sleep is sound, body and mind are refreshed; as cold waters to a thirsty soul, so is refreshing sleep to weary nerves. But sleep disturbed by the unwholesome effect of over-late hours too frequently repeated, by the bad air of places of pleasure, and by indigestible food, is fitful, feverish, and restless. Those persons who drop off to sleep quickly, anyhow and anywhere, and sleep soundly, undisturbed by active dreaming, are capable of sustaining a greater amount of mental and bodily exertion than those who find it difficult to get to sleep, who sleep lightly, and dreaming much, awake but little refreshed.

A Plea for the Dumb Animals.

BY ANNA H. DRURY.

Ye call them dumb; and deem it well,
Howe'er their bursting hearts may swell,
They have no voice their woes to tell,
As fabulists have dreamed.
They cannot cry, "O Lord, how long
Wilt Thou, the patient Judge and strong,
Behold Thy creatures suffer wrong
Of those Thy blood redeemed?"

Yet are they silent? need they speech
His holy sympathies to reach,
Who by their lips could prophets teach,
And for their sakes would spare;
When, wrestling with his own decree,
To save repentant Nineveh,
He found, to strengthen mercy's plea,
"So many cattle" there?

Have they no language? Angels know,
Who take account of every blow;
And there are angel hearts below
On whom the Eternal Dove
His pentecostal gift hath poured,
And that forgotten speech restored
That filled the garden of the Lord
When Nature's voice was love!

Oh, blest are they the creatures bless!
And yet that wealth of tenderness,
In look, in gesture, in caress,
By which our hearts they touch,
Might well the thoughtful spirit grieve,
Believing—as we must believe—
How little they from man receive,
To whom they give so much?

They may be silent, as ye say,
But woe to them who, day by day,
Unthinking for what boon they pray,
Repeat, "Thy kingdom come."
Who, when before the great white Throne
They plead that mercy may be shown,
Find awful voices drown their own—
The voices of the dumb!

SOME NOXIOUS INSECTS.

BY J. C. WOOD, ESQ.

Noxious insects may be briefly defined as those insects which injure man.

Obviously they may do this in two ways. Either they inflict direct injuries on his person, or they indirectly injure him by damaging his property. In either case, they are the result of civilization.

To the genuine savage no insects are noxious, not even those bloodthirsty parasites which we call by the general name of "vermin." A savage cares nothing for vermin of any kind, and it is not until man is far removed from savages that he begins to object to their presence.

One African traveler, for example—I think the late Mr. J. Baines—was hospitably entertained in the hut of a Kafir chief. During the night he was awakened by the most intolerable pricking sensations all over his body. On starting up he found that his host, with the kindest intentions, had spread his own kaross, or fur cloak, over his guest. The kaross was swarming with vermin, and they had taken full advantage of their good fortune in finding such a victim. He was obliged

to go out of the hut into the open air, and clear himself and his clothes of his tormentors before he could hope for rest. Yet the owner of the kaross could have felt no inconvenience from them, or he would not have transferred them to his guest.

A curiously similar incident is recorded in the "Arabian Nights" (Lane's edition).

In the story of Nouredin and the Fair Persian, the Caliph is represented as meeting a fisherman, and exchanging clothes with him for the purpose of disguising himself the more effectually. Scarcely had the change been effected than the Caliph felt himself bitten in all quarters, and cried out with pain. The fisherman, accustomed from childhood to consider the presence of vermin as a necessary adjunct of existence, simply advises the Caliph to take no notice of them, but to allow them to go on biting until he was accustomed to them, and would feel them no longer.

In Knight's "Historical Parallels" the same idea is inferred.

There was a certain Swedish hero, named Starcharetus, who is represented as having lived about the beginning of the Christian era, but is evidently a wholly fictitious character. He performed a series of exploits, was gigantic in form, and lived to three times the usual age of man, dying at last a violent death intentionally procured by himself.

The following adventure befell him in his old age:

"Nine warriors of tried valor offered to Helgo, King of Norway, the alternative of doing battle against the nine, or losing his bride upon his marriage-day. Helgo thought it best to appear by a champion, and requested the assistance of Starcharetus, who was so eager for the adventure that, in following Helgo to the appointed place, he performed, in one day and on foot, a journey which had occupied the king, who traveled on horseback, twelve days.

"On the morrow, which was the appointed day, ascending a mountain, which was the place of meeting, he chose a spot exposed to the wind and snow, and then, as if it were spring, throwing off his clothes, he set himself to dislodge the fleas that had nestled in them."

Here the narrator expresses no surprise at the presence of the fleas. He assumes that the hero's clothes would be full of them, and that the operation in question would have been the usual employment in spring. He only calls attention to the remarkable fact that Starcharetus took the trouble of performing it in winter.

That the hardy champion disdained or was unacquainted with "the flimsy artifices of the bath," as Thackeray puts the point, is self-evident. Clean skins and clothing are inconsistent with vermin; and, indeed, a theory has not been wanting that the parasites in question are directly beneficial to the non-washing races of mankind, by serving as a succedaneum for soap and water, and, by the irritation which they cause, keeping up a healthy action of the skin.

As to secondarily noxious insects, a savage has no conception of them. He does not till the earth, and consequently has no crops to be devoured. He possesses neither flocks nor herds, and therefore even such insects as the tsetse-fly and gad-fly have no terrors for him. Neither does he wear clothes, so that he is not even aware of the existence of the clothes moth.

Take, for example, the most noxious insect which an agriculturist fears, namely, the locust, and see how it affects a savage, say a Bosjesman.

To the South African farmer the locust is the most fearful of pests. A swarm of locusts will mean absolute ruin, for the creatures will destroy in a single night the harvest on which the owner depends for subsistence.

But to the Bosjesman the locust-swarm is an unmixed blessing. He has no crop that the insects can destroy, but he finds in the locust-swarm an abundant store of food without the trouble of hunting for it. He hails the approach of the distant swarm, and, as long as it remains in his neighborhood, he enjoys, to the full, the chief luxury of savage life, *i. e.*, eating to repletion, day after day, and only sleeping off the effects of one meal to begin another.

Take, again, the great palm weevil (*Calandra palmarum*), the huge jaws of which are so destructive to the palm-trees, and so noxious to the cultivator.

The savage exults when he sees the traces of the "gru-gru," as this larva is called, for it forms one of his most dainty articles of food, and all the more valuable, because it

requires no cooking. The gru-gru is simply cut out of the tree, held by the head, and eaten alive, as we eat oysters in this country. Many a savage, and white man, also, when leading a savage life, has been indebted for his very existence to the palm weevil. To the cultivator of the palm, this weevil is one of the worst of noxious insects. To the same man, when traveling out of the reach of civilization, it is a priceless boon.

Then there are the various termites, the terror of civilized man, the destroyers of his furniture, books and papers, the devourers of every piece of wood-work in his house, and sometimes the underminers of the house itself.

The savage values them for the various ways in which they contribute toward his livelihood.

In the first place, he eats them.

In this country we revolt at the idea of eating insects, but in savage lands the termite is eaten, not as a matter of absolute necessity, but of choice. Indeed, a savage king, to whom a traveler presented some apricot jam, declared it to be the best food he knew next to termites.

Then, the nests which these insects rear are of great service to the savage. There are several animals, popularly called ant-bears, which feed chiefly on the termites, or white ants; as they are wrongly called. These creatures are furnished with enormous claws, with which they tear out the whole interior of the nest, leaving nothing but the shell of clay, baked as hard as brick in the sunbeams.

Such empty nests serve several purposes. In the first place, they are utilized as ovens, in which the native hunters can cook the animals killed by them.

Then, such savages as build huts find that nothing makes so good a floor for their houses as termites' nests, ground into a powder mixed with water, beaten down until quite smooth and level, and left to harden in the rays of the tropical sun.

Lastly, they serve as tombs for the dead. The corpse is thrust into the empty nest through the hole left by the ant-bear, the aperture is closed with stones and thorns, and there the body may remain undisturbed by any foe except man.

As to the services rendered by the termites to civilized man, I shall have something to say before the conclusion of this article.

Every reader of this magazine, has, I presume, seen the common water-boatmen insects, which are shaped so much like boats, swim on their keel-shaped backs, and use their long hind legs as oars. All of them possess sharp, strong beaks, capable of penetrating the human skin, and depositing in the wound a poisonous secretion, which causes a dull, throbbing pain, lasting for several hours.

There are many species of water-boatmen, but those which belong to the genus *Corixa*, and can be known by the flattened ends of their bodies, have the sharpest beaks, the most virulent poison, and consequently are the most noxious when handled. Even in England these corixæ are apt to be rather unpleasant insects, but there are some parts of Mexico where the lakes swarm with corixæ of very much larger dimensions than any British species.

Yet these insects, noxious as we might think them, are very useful to the comparatively uncivilized natives, who eat, not the corixæ, but their eggs.

At the proper time of the year the natives sink large bundles of reeds in the water. In a week or two, the reeds are thickly covered with corixa eggs, which are scraped off, and the reeds returned to the water. In fact, the corixa is treated very much like the mussel in the French breeding beds. The eggs, after being scraped off, are pressed into cakes, which are cooked and used for consumption, under the name of "haoutle."

Even the dread mosquito, the only insect which a savage can have an excuse for ranking as noxious, is really of direct value to some savage tribes.

Livingstone mentions that the shores of the Lake Nyassa swarm with mosquitos. The late Mr. Baines told me that no one who has not seen the mosquito swarms that hang on the banks of these African lakes, can form even a conception of their multitude. They fill the air so that they seem to be an almost solid mass. If a lamp be lighted, they put it out by settling on it, while the hum of their wings is almost like the roaring of the sea in the ears of a diver.

Yet, the natives can utilize even these terrible pests, which

are so venomous that not even a mule could stray on the banks of the lake and live through the night. But the mosquito never seems to travel to any great distance from the water in which it passed through its previous stages of existence, and the natives can avoid it by sleeping in spots far removed from the water's edge.

They do more than this; they sweep the mosquitos into large bags, press them together, and form them into cakes, just as is done with the eggs of the corixa. These cakes go by the name of "kungo." They are circular, about eight inches in diameter, and an inch or so in thickness. When eaten they are said to bear some resemblance to caviare in flavor.

Before quitting this part of the subject, we must not lose sight of the fact that none of the so-called noxious insects, even though they cause direct annoyance to man, were created for that purpose. Take for example, the mosquito swarms above mentioned. Man is not the normal food of the mosquito, which can and does maintain existence without ever seeing a human being. But when man presents himself in the tract already inhabited by the mosquitos, he becomes an intruder, and has to suffer the penalty of his intrusion.

I mentioned at the beginning of this essay that the noxiousness of insects is in direct ratio to the civilization of the men whom they annoy.

In the uncivilized days of England the carrot, the turnip, the asparagus, the cabbage, the celery, and other garden plants, were mere weeds, and, in consequence, the insects which fed upon them were unheeded by man. Our semi-savage predecessors could find no fault with the cabbage caterpillars, with the turnip grub, the celery fly, or the asparagus beetle, simply because the plants on which they fed had not been brought into cultivation, and their destroyers could not be ranked among noxious insects.

So at the present day we do not cultivate the stinging nettle, ranking it among the weeds, and, in consequence, we rather look upon the insects which feed upon it as our benefactors. But if some clever gardener, "with Doric accent and high wages," were to develop the stinging nettle into a garden vegetable, the beautiful tortoiseshell, *Atalanta* and peacock butterflies would be placed among our noxious insects, inasmuch as their larvæ feed upon the plant. Perhaps the gardeners of Dreepdailie, who, according to Andrew Fairservice, cultivated that vegetable under forcing glasses, held precisely the same opinion of the insects.

Then there comes the question of counterbalancing qualities.

There are several insects to which all civilized nations confess themselves indebted. The bee, for example, furnishes us with honey and wax, and so we praise it for its industry, though we have no word of commendation for the common wasp, which is quite as industrious and unselfish as the bee, or the sand wasp, which works infinitely harder.

The silkworms are almost venerated, because we use the silk which they produce. Yet there is not a caterpillar, either of butterfly or moth, that does not produce silk of some kind.

The cochineal insect is almost as important to man as the silkworm, and, tiny as it is, it furnishes the means of existence to thousands of human beings. Two of its near relatives are also of exceeding value, one furnishing a wax equal, in many respects, to that of the bee, and the other producing the "lac" so invaluable for lacquer work, sealing-wax and varnish.

Yet, were it not that we have learned the value of their counterbalancing qualities, every one of these creatures would be justifiably ranked among the noxious insects.

Take the bee. A child, who is ignorant of the character of the bee, seizes it, is stung, and has very good reason for considering it as a very noxious insect.

Afterwards, when he learns that the bee furnishes the sweet honey which tickles his palate, he pardons the sting which has hurt his hand. He has learned one of the counterbalancing qualities of a noxious insect. As he increases in knowledge and civilization, he learns that the wax, which as a child he would have flung aside after draining it of the honey, is by far the more valuable product of the two, and that some of the arts—metal statuary, for example—could not be conducted without it.

Take the silkworm. It destroys the leaves of the mulberry-

tree, and injures the crop of fruit which man wants for himself, so that, to a race of men sufficiently civilized to cultivate the mulberry-tree, it would be classed among the noxious insects.

But further knowledge about the habits of the creature enables mankind to understand its counterbalancing qualities, and so, although the silkworm consumes far more mulberry foliage than it did when it was considered merely as a noxious insect, we have learned to compare the value of the silk which it produces with that of the leaves which it devours, and prize the silkworm as a source of national wealth.

C. L. S. C. ROUND TABLE. *

DR. VINCENT: My friends, we shall probably have no opportunity for a full conversation in reference to the C. L. S. C., except this evening and to-morrow evening. The C. L. S. C. proposes a four years' course of reading and study. Two years of it have already been outlined. The majority of you, who are members of the C. L. S. C., have taken the first year's course, and are still pursuing it, and expect to enter upon the second, from the first of October. No one system of lessons can be equally adapted to all people; some modification may be needed in particular cases. We must legislate for the great majority, and provide for exceptional cases. We have indicated certain books which we believe to be the best in their respective departments; but if, in order to save expense, you select some book other than the one we have indicated, that book will be accepted as a substitute, in case it deals as thoroughly with the topic as the one we have indicated. In view of the fact that our last—our first—year's course was commenced under such serious embarrassments, and that we were so long delayed in securing our books, and that so many never heard of the society until months after its organization, we find a large number of members of the first year's class who have not yet completed more than three or four of the required studies. The regular year should close with the thirtieth of June; but there are persons who did not begin the studies much before the first of January last; there are many who desire to continue in the class of 1882, who will find it difficult, be they never so industrious, to read up the required books by the first of October. There is no iron law which compels us to shut out of the class of 1882 those who, by the first of October, have not completed all their studies; and if by the first of January persons make up the studies of the first year, and enter upon the studies of the second, their names shall be continued in the class of 1882.

Several questions have been presented which I propose to answer. The answers and the questions may suggest other questions, and I shall be very grateful to you for writing and presenting such inquiries as may arise in your mind, at this time, in connection with our work. I have not seen any of these questions before, and I shall answer them as they come, without any attempt at classification; and what I am not able to answer to-night, I shall take up to-morrow evening.

Question: Are there to be suggestions and special helps given to leaders of small local circles this year?

There shall be such directions given, the results of the experience of last year. A number of circles have reported to me, I have their reports, and as soon as I have time to examine them with care, I shall prepare a general statement and send it out to leaders of local circles. I want to say, while I refer to local circles, that we deal directly with individuals, and are very anxious not to give the local circle too much power, for the sake of individual members. The local circle should be an aid, but entirely voluntary in its character. All authoritative utterances, concerning the Circle, for the present, must come from Plainfield. When we are more fully developed and more thoroughly organized, there may be some other center; but just at present, we prefer, for good reasons which we may give in future, to retain Plainfield as that center.

Question: Has any answer to objections urged against the C. L. S. C., been prepared?

I do not think that, as yet, any statement in reply to objec-

tions, has been prepared; but hope that, at some time, a small tract may be issued, designed to meet the difficulties which occur to people as they think about the Circle.

Question: Must we pay the fifty cents now, or can it be paid any time during the second year?

It is always better to pay money now, though persons may forward it at any time during the year to Miss Kimball. Always send by post-office order, or drafts on New York; do not trust bills or coins in letters.

Question: Could a member of the C. L. S. C. take the English or Greek literature course; and where can he obtain the necessary books?

I have been very slow about preparing, or having prepared, these special courses. We have indicated an English literature and History, and also an Astronomy, addition books to be read and studied; but we have always said this list is partial. I am anxious that when we publish our special course it shall be complete in its character; I am very much afraid of hurried schemes. We have moved cautiously up to this time in every development of our Circle; we desire to move cautiously in the future, and as the various departments are opened and the correspondence is open with the gentlemen who are to serve as counselors in connection with the circles, we shall be able to publish these special courses, and I am sure they will give satisfaction.

Question: What is the latest date at which outline memoranda will be received for this year?

Eleven o'clock and fifty-five, December 31, 1879. And I don't see why people, who have gone at this work and labored under serious embarrassments and have broken the back-bone of the difficulty—I say I don't see why they should not be encouraged to keep at it until the very last minute of this year, and even infringe a little on the new year, if they can then go on and complete the work of the second year.

Question: Where can we find an historical account of King Arthur and the Knights of the Round Table?

In the first volume of the Chautauqua Library, compiled by Miss Truesdell, you will find, I think, a good deal on that subject.

Question: If a person has recently read any of the prescribed works of the C. L. S. C. course, ought he to read them over again?

He ought. Suppose in 1875, '76 or '77, a man read Green's History. We expect him, if he had read it so recently as that in a hurried way, to re-read it, so as to get the substance of it in his mind. It is a very easy thing to re-read a book you have gone over so recently.

Question: What is the special advantage of taking up a course of studies in connection with other individuals?

It is an advantage to a local circle to have all the members enlisted on the same study at the same time. It will be an advantage to scattered individual members of the Circle to have the same memoranda sent out every two months. Thus, if all prosecute Roman history, during the first two or three months, we can send out the same outline memoranda to all the members of the Circle. It is better to be employed on the same studies at the same seasons of the year; thus, our studies of January and February, are always Biblical; they are appropriate to that time of the year when the churches of all denominations give especial attention to religious effort. It will be good for you take the studies in the prescribed way.

Question: Can a person take the first two years in one?

A very dangerous precedent to set. Those who have, during the past year, been engaged in these readings and studies, may now be recognized.

Question: If we read the Chautauqua books in the specified time, is it important that we give the number of hours?

We like to know the number of hours you have read.

Question: Are we to have memorial days?

Yes; the memorial days will continue forever. A thousand years from now, when the members of the class of 1882 assemble to celebrate the wonderful achievements of the C. L. S. C., the observance of memorial days will be enforced.

The memorial days of last year are the memorial days for the next year. We shall probably add another and another; but, keep observing our present memorial days and you will do well. Bishop Foster and some other gentlemen, were a little disturbed on Saturday night, by the tolling of the

*Held in the Amphitheatre, at Chautauqua, 1878, the Rev. J. H. Vincent, D. D., presiding.

Bryant bell. But that bell had to toll on memorial day, though the heavens fell. Let every member of the C. L. S. C. provide himself with a copy of "Memorial Days," and observe the days with the prescribed readings.

Question: Will the class of 1882 be allowed a badge next year, so that members may know each other?

I think, that some time during the year, in one of the envelopes, which we send out, we shall send to you a badge, indicating the year of your membership; and, next year, when the C. L. S. C.'s visit us, the grounds will glow with badges.

Question: Would you recommend, as an addition to review, weekly or monthly, a course of lectures to the class, on themes connected with the lessons?

Courses of lectures will be very helpful.

Question: How shall we overcome the small-eyed prejudice of some few college-bred men?

I should not be at all troubled by it. I have met college-bred men, of the large type, who, understanding the theory upon which we are working, give it heartiest commendation. If any man supposes that we are constructing a scheme that promises a college training to people at forty minutes a day, for nine months of the year, for four years, he has reason to think that it is a very superficial and unworthy affair. But if the college graduate comes to understand the true idea of the C. L. S. C., he will be one of its heartiest friends, and will be glad to co-operate with it, everywhere and always. I have profound respect for the man educated at college, who understands what the college has done for him, and does not overestimate its ministry.

Question: Explain what part of the C. L. S. C. you call the Bryant Class?

I will explain. After our first year's course began last year, along in January and February, people kept writing for the privilege of belonging to the class. They said: "It is too late for us to join the first year, and we don't want to wait until October, 1879." We provided the temporary C. L. S. C., and called it the Bryant Class, giving a limited course of reading and study, chiefly in American literature. The persons who formed that class are now members of the class of '83. Those who return their memoranda will receive a special certificate. The Bryant Class is now merged into the class of '83, but another will be organized next summer.

Question: Are we to have Rhetoric and Logic the second year?

Not for this second year. A book is in course of preparation by the Appletons especially for the C. L. S. C.

Question: What steps shall people, who have been reading in the course, take to become recognized as members of the class of '82?

Those who have been reading during the past year, but have not become identified with the Circle, and are now desiring to join, should report to me at Plainfield, New Jersey, whereupon they will receive blanks to be filled out.

Question: Must members who paid the fifty-cent fee last year pay fifty cents this year?

Yes; members are required to pay fifty cents every year. When you take the budgets and circulars, which you will receive through the year from our central office in Plainfield, New Jersey, and estimate the cost of the printing and of the editorial work, you will see that you get a good deal for fifty cents. The work that I do, I do freely for the Circle. I prepared the Historical Memoranda of English History, myself, and made no charge for it. But it was not possible for me to prepare all the papers of that work. I was compelled to employ a competent scholar. The payment for his services, the postage, the immense correspondence that must be kept up, the circulars that must be printed, aggregate a large sum. Fifty cents a year paid by each member, will scarcely be enough to cover the expenses. I think at the end of the year we shall not have a cent in the treasury (some one began to applaud); why, that's nothing to rejoice at! (Laughter). I thought we might have \$200 in the treasury.

Question: When shall we study Geology?

We shall take up this subject the third year. We hope to have a course of able lectures on the subject, probably next year.

Let me take this opportunity of saying, in closing, that Chautauqua has been a great source of pleasure to me. I

have great and increasing faith and delight in the Circle, and I bid you Godspeed in your honest endeavors to acquire mental and spiritual power, that you may be wiser in the things that relate to thought, and wiser by far in the things which relate to the kingdom of our Lord and Saviour, Jesus Christ.

THE DAWN OF HISTORY.

THE following extract is from advance proofs of Professor T. T. Timayenis' "History of Greece, from the Earlier Times to the Present." The book is published by Messrs. D. Appleton & Co., of New York. It will be ready early in September.

We may, perhaps, derive a fair inference in regard to the spirit and moral strength of the Athenian people, at this period, from an inspection of the characters of the four men who then seemed to exert the most marked influence over their fellow-citizens. These were Miltiades, Xanthippus, Aristides, and Themistokles. Miltiades, already mentioned in connection with the Scythian expedition of Darius, had returned to Athens after a long sojourn in the Thracian Chersonese, whither he had been sent by the tyrant Hippias, about 517 B. C., as the successor of his uncle Miltiades. He stood in high repute for his courage and daring. No one knew more accurately the merits and defects of the Persian military organization, in which he had held an important post. As he had, in former years, drawn upon himself the enmity of Darius, by advocating the destruction of the bridge across the Danube, it was natural that he should now become a zealous defender of Athens. His whole previous career had, however, tended, in a great degree, to unfit him for Athenian political life. He had left his native city when still under the control of the Peisistratide, and had not familiarized himself with the radical changes that had been brought about by the expulsion of the tyrants and the subsequent political reforms of Kleisthenes. Having spent the greater portion of his life as a military commander on a foreign coast, where he had exercised almost regal authority, he was unaccustomed to opposition, had never been led to restrain the ardor of his impetuous nature, and did not altogether comprehend his duty and responsibility as a citizen of a free State. His education as a soldier led him to regard the State, not as a community, by whose suffrages the highest office was bestowed upon the most able citizen, on condition that he should discharge it in strict accordance with law, and hold himself responsible to his fellow-citizens, but rather as a military camp that owed a blind obedience to the man who was most capable of defending it from disaster. In brief, Miltiades, though in many respects different in character from the late usurper, belonged to the domineering school of the Peisistratide rather than to that class of conscientious citizens represented by Solon. But, notwithstanding his imperious and un-Athenian nature, he was chosen one of the ten generals of the city at the very time that Datis was leading his forces against it. His election to this important post furnishes a striking proof of the wisdom and patriotic spirit of his fellow-citizens, who, although the character of the man was distasteful to them, hesitated not, at this critical period, to avail themselves of his extraordinary abilities.

Xanthippus was a man of different type. He had received his political training under his friend and relative, Kleisthenes, and, therefore, could scarcely help developing a character widely at variance with that of Miltiades. Although he can hardly be said to have possessed the military genius of the latter, Xanthippus, at a later period, honorably commanded the naval forces of his country in the famous battle at Mykale, drove the Persians from the Thracian Chersonese, captured Sestos, and laid the foundations of Athenian supremacy on the seas; for which services, as well as for his conscientious adherence to the constitution of the State, he was held in high esteem throughout his whole life.

Themistokles and Aristides, though, perhaps, not much younger in years than the two former, had not been so long on the arena of political action. As statesmen, they were new and striking productions of the constitution of Kleisthenes. Unlike Miltiades, they claimed neither gods nor heroes among their progenitors; unlike Xanthippus, they were not connected either by blood or by marriage with the noblest families of

the city. Being of middle rank and moderate property, both were fair representatives of the new order of affairs that prevailed in the State through the political reforms of Kleisthenes. Both had made their way to distinction by means of their talents and energy, and yet no two statesmen, in all history, present characters so fundamentally different.

Themistokles was a man of the rarest genius and of exalted ambition. At the battle of Marathon he won his first laurels, and his subsequent career was destined to be eminently glorious, and conducive to the honor and safety of his country. But, in the attainment of this end, he sometimes resorted to means the most unscrupulous and reprehensible.

Aristeides, with less genius and foresight, was equally brave and patriotic, but more cautious and conservative, exhibiting a decided contrast to the fiery and progressive spirit of Themistokles. His ambition, less intense and less daring than that of his great rival, was always kept conscientiously within the bounds of the constitution. He contented himself with faithfully discharging his duty as a citizen, and honestly fulfilling the requirements of whatever offices were bestowed upon him by the votes of his fellow-citizens. Themistokles, when elected to office, too often sought to make the position a medium of personal aggrandizement, and was rarely known to refuse a bribe if sufficient in amount. Aristeides, on the other hand, never wavered in his integrity, whence he was popularly called, "Aristeides the Just." In the course of his career he was many times chosen archon, often occupied the judge's bench, and was finally appointed commander of the naval forces, in which capacity he was invested with almost discretionary power to impose tribute upon the allies. manifold as were the opportunities thus afforded of enriching himself, no man could ever accuse Aristeides of having committed an injustice or stained his hands with bribes. By the genius of Themistokles not only Athens, but all Greece may be said to have been saved at Salamis. No such brilliant exploit can be found in the record of Aristeides, yet the latter always retained a firmer hold on the affections of his fellow-citizens than the former was able to do with all his dazzling qualities; so highly did the Athenians esteem justice and integrity in the character of their public men.

Widely divergent in character and political instincts as were these four Athenian leaders, at the time of the Persian invasion, they were all alike actuated by a noble and generous determination to preserve their country from the threatening danger.

SELF-CULTURE.

BY JOHN STUART BLACKIE.*

I. It is a patent fact, as certain as anything in mathematics, that whatever exists must have a basis on which to stand, a root from which to grow, a hinge on which to turn, a something which, however subordinate in itself with reference to the complete whole, is the indispensable point of attachment from which the existence of the whole depends. No house can be raised except on a foundation, a substructure which has no independent virtue, and which, when it exists in the greatest perfection, is generally not visible, but rather loves to hide itself in darkness. Now this is exactly the sort of relation which subsists between a man's thinking faculty and his body, between his mental activity and his bodily health; and it is obvious that, if this analogy be true, there is nothing that a student ought to be more careful about than the sound condition of his flesh and blood. It is, however, a well-known fact that the care of their health, or what is the same thing, the rational treatment of their own flesh and blood, is the very last thing that students seriously think of; and the more eager the student, the more apt is he to sin in this respect, and to drive himself, like an unsignalled railway train, to the very brink of a fatal precipice, before he knows where he stands. It is wise, therefore, to start in a studious life with the assured conviction which all experience warrants, that sedentary occupations generally, and specially sedentary habits combined with severe and persistent brain exercise, are more or less unhealthy, and, in the case of naturally frail constitutions, such as have frequently a tendency to fling themselves into books, tend directly to the enfeebling of the

faculties and the undermining of the frame. After this warning from an old student, let every man consider that his blood shall be on his own head if he neglect to use, with a firm purpose, as much care in the preservation of his health as any good workman would do in keeping his tools sharp, or any good soldier in having his powder dry. Meanwhile I will jot down, under a few heads, some of the most important practical suggestions with which experience has furnished me in this matter.

II. The growth and vigorous condition of every member of the body, as, in fact, of every function of existence in the universe, depends on Exercise. All life is an energizing or a working; absolute rest is found only in the grave; and the measure of a man's vitality is the measure of his working power. To possess every faculty and function of the body in harmonious working order is to be healthy; to be healthy, with a high degree of vital force, is to be strong. A man may be healthy without being strong; but all health tends, more or less, towards strength, and all disease is weakness. Now, any one may see in nature, that things grow big simply by growing; this growth is a constant and habitual exercise of vital or vegetative force, and whatever checks or diminishes the action of this force—say, harsh winds or frost—will stop the growth and stunt the production. Let the student therefore bear in mind, that sitting on a chair, leaning over a desk, poring over a book, cannot possibly be the way to make his body grow. The blood can be made to flow, and the muscles to play freely, only by exercise; and, if that exercise is not taken, Nature will not be mocked. Every young student ought to make a sacred resolution to move about in the open air at least two hours every day. If he does not do this, cold feet, the clogging of the wheels of the internal parts of the fleshy frame, and various shades of stomachic and cerebral discomfort, will not fail in due season to inform him that he has been sinning against Nature, and, if he does not amend his courses, as a bad boy he will certainly be flogged; for Nature is never, like some soft-hearted human masters, overmerciful in her treatment. But why should a student indulge so much in the lazy and unhealthy habit of sitting? A man may think as well standing as sitting, often not a little better; and as for reading in these days, when the most weighty books may be had cheaply, in the lightest form, there is no necessity why a person should be bending his back, and doubling his chest, merely because he happens to have a book in his hand. A man will read a play or a poem far more naturally and effectively while walking up and down the room, than when sitting sleepily in a chair. Sitting, in fact, is a slovenly habit, and ought not to be indulged. But when a man does sit, or must sit, let him at all events sit erect, with his back to the light, and a full free projection of the breast. Also, when studying languages, or reading fine passages of poetry, let him read as much as possible aloud; a practice recommended by Clemens of Alexandria,* and which will have the double good effect of strengthening that most important vital element the lungs, and training the ear to the perception of vocal distinctions, so stupidly neglected in many of our public schools. There is, in fact, no necessary connection, in most cases, between the knowledge which a student is anxious to acquire, and the sedentary habits which students are so apt to cultivate. A certain part of his work, no doubt, must be done amid books; but if I wish to know Homer, for instance, thoroughly, after the first grammatical and lexicographical drudgery is over, I can read him as well on the top of Ben Cruachan, or, if the day be blasty, amid the grand silver pines at Inverawe, as in a fusty study. A man's enjoyment of an Æschylean drama or a Platonic dialogue will not be diminished, but sensibly increased, by the fragrant breath of birches blowing around him, or the sound of mighty waters rushing near. As for a lexicon, if you make yourself at the first reading a short index of the more difficult words, you can manage the second reading more comfortably without it. What a student should specially see to, both in respect of health and of good taste, is not to carry the breath of books with him wherever he goes, as some people carry the odor of tobacco. To prevent this contagion of bookishness, the best thing a young man can do is to join a volunteer corps, the drill connected with which will serve

* Professor of Greek in the University of Edinburgh.

* πολλοῖς δὲ ἔοφ' ὅτε καὶ τὸ γερῶναι
τῆς ἀναγνώσεως γυμνασίον ἐστίν.—*Paedagog.* iii. 10.

the double purpose of brushing off all taint of pedantry, and girding the loins stoutly for all the duties that belong to citizenship and active manhood. The modern Prussians, like the ancient Greeks, understand the value of military drill, and make every man serve his time in the army; but we rush prematurely into the shop, and our citizenship and our manhood suffer accordingly. The cheapness of railway and steamboat traveling, also, in the present day, renders inexcusable the conduct of the studious youth who will sit, week after week, and month after month, chained to a dull gray book, when he might inhale much more healthy imaginings from the vivid face of nature in some green glen or remote wave-plashed isle. A book, of course, may always be in his pocket, if a book be necessary; but it is better to cultivate independence of these paper helps, as often as may be, to learn directly from observation of nature, and to sit in a frame of "wise passiveness," growing insensibly in strong thought and feeling, by the breezy influences of Nature playing about us. But it is not necessary that a man should be given to indulge in Wordsworthian musings, before the modern habits of traveling and touring can be made to subserve the double end of health and culture. Geology, Botany, Zoology, and all branches of Natural History, are best studied in the open air; and their successful cultivation necessarily implies the practice of those habits of active and enterprising pedestrianism, which are such a fine school of independent manhood. History also and archaeology are most aptly studied in the storied glen, the ruined abbey, or the stout old border tower; and in fact, in an age when the whole world is more or less locomotive, the student who stays at home, and learns in a gray way only from books, in addition to the prospect of dragging through life with enfeebled health, and dropping into a premature grave, must make up his mind to be looked on by all well-conditioned persons as a weakling and an oddity.

For keeping the machine of the body in a fine poise of flexibility and firmness, nothing deserves a higher place than Games and Gymnastics. A regular constitutional walk, as it is called, before dinner, as practiced by many persons, has no doubt something formal about it, which not everybody knows to season with pleasantness: to those who feel the pressure of such formality, athletic games supply the necessary exercise along with a healthy social stimulus. For boys and young men, cricket; for persons of a quiet temperament, and staid old bachelors, bowls; for all persons and all ages, the breezy Scottish game of golf is to be commended. Boating of course, when not overdone, as it sometimes is in Oxford and Cambridge, is a manly and characteristically British exercise; and the delicate management of sail and rudder as practiced in the Shetland and Hebridean seas, is an art which calls into play all the powers that belong to a prompt and vigorous manhood. Angling, again, is favorable to musing and poetic imaginings, as the examples of Walton and Stoddart, and glorious John Wilson, largely show; in rainy weather billiards is out of sight the best game; in it there is developed a quickness of eye, an expertness of touch, and a subtlety of calculation, truly admirable. In comparison with this cards are stupid; which, at best, in whist, only exercise the memory, while chess can scarcely be called an amusement; it is a study, and a severe brain exercise, which for a man of desultory mental activity may have a bracing virtue, but to a systematic thinker can scarcely act as a relief.

III. Let me now make a few remarks on the very vulgar, but by no means always wisely managed process of Eating and Drinking. Abernethy was wont to say that the two great killing powers in the world are Stuff and Fret. Of these the former certainly has nothing to do with the premature decay of Scottish students; they die rather of eating too little than of eating too much. Of course it is necessary, in the first place, that you should have something to eat, and, in the second place, that what you eat should be substantial and nourishing. With regard to the details of this matter you must consult the doctor; but I believe it is universally agreed that the plainest food is often the best; and for the highest cerebral and sanguineous purposes, long experience has proved that there is nothing better than oatmeal and good pottage. For as the poet says:

"Birdly chieft and clever hixies
Are bred in sic a way as this is."

Supposing, however, that the supply of good nourishment is adequate, people are apt to err in various ways when they come to use it. There is a class of people who do not walk through life, but race; they do not know what it is to sit down to anything with a quiet purpose, and so they bolt their dinner with a galloping purpose to be done with it as soon as possible. This is bad policy and bad philosophy. The man who eats in a hurry loses both the pleasure of eating and the profit of digestion. If men of business in bustling cities, and Americans who live in a constant fever of democratic excitement, are apt to indulge in this unhealthy habit, students and bookish men are not free from the same temptation. Eager readers will not only bolt their dinner that they may get to their books, but they will read sometimes even while they are eating; thus forcing nature to act from two distinct vital centers at the same time—the brain and the stomach—of which the necessary result is to enfeeble both. To sip a cup of tea with Lucian or Aristophanes in one hand may be both pleasant and profitable; but dinner is a more serious affair, and must be gone about with a devotion of the whole man—*totus in illis*, "a whole man to one thing at one time," as Chancellor Thurlow said—seasoned very properly, with agreeable conversation or a little cheerful music, where you can have it, but never mingled with severe cogitations or perplexing problems. In this view the custom of the English and German students of dining with one another, is much to be commended before the solitary feeding too often practiced by poor Scottish students in lonely lodging houses. In this matter the Free Church of Scotland, among its other notable achievements, has recently shown us an example well worthy of imitation. They have instituted a dining hall for their theological students, distinguished by salubrity, cheapness, and sociality. Next to quality, a certain variety of food is by all means to be sought after. The stimulus of novelty that goes along with variety, sharpens appetite; besides that, Nature, in all her rich and beautiful ways, emphatically protests against monotony. It is, moreover, a point of practical wisdom to prevent the stomach from becoming the habituated slave of any kind of food. In change of circumstances the favorite diet cannot always be had; and so, to keep himself in a state of alimentary comfort, your methodical eater must restrict his habits of locomotion, and narrow the range of his existence to a fixed sphere where he can be fed regularly with his meted portion. As for drink, I need not say that a glass of good beer or wine is always pleasant, and in certain cases may even be necessary to stimulate digestion; but healthy young men can never require such stimulus; and the more money that a poor Scotch student can spare from unnecessary and slippery luxuries, such as drink and tobacco, so much the better. "Honest water" certainly has this merit, that it "never made any man a sinner;" and of whisky it may be said that, however beneficial it may be on a wet moor or on the top of a frosty Ben in the Highlands, when indulged in habitually it never made any man either fair or fat. He who abstains from it altogether will never die in a ditch, and will always find a penny in his pocket to help himself and his friend in an emergency.

IV. I believe there are few things more necessary than to warn students against the evil effects of close rooms and bad ventilation. Impure air can never make pure blood; and impure blood corrupts the whole system. But the evil is, that, no immediate sensible effects being produced from a considerable amount of impurity in the air, thoughtless and careless persons—that is, I am afraid, the great majority of persons—go on inhaling it without receiving any hint that they are imbibing poison. But those evils are always the most dangerous of which the approaches are the most insidious. Let students, therefore, who are often confined in small rooms, be careful to throw open their windows whenever they go out; and, if the windows of their sleeping-room are so situated that they can be kept open without sending a draught of air directly across the sleeper, let them, by all means, be left open night and day, both summer and winter. In breezy Scotland, at least, this practice, except in the case of very sensitive subjects, can only be beneficial. In hot countries, where insalubrious vapors in some places infest the night, it may be otherwise.

V. Should it be necessary to say a word about Sleep? One would think not. Nature, we may imagine, is sufficient for

herself in this matter. Let a man sleep when he is sleepy, and rise when the crow of the cock, or the glare of the sun, rouses him from his torpor. Exactly so, if Nature always got fair play; but she is swindled and flouted in so many ways by human beings, that a general reference to her often becomes a useless generality. In the matter of sleep, specially, students are great sinners; nay, their very profession is a sin against repose; and the strictest prophylactic measures are necessary to prevent certain poaching practices of thinking men into the sacred domain of sleep. Cerebral excitement, like strong coffee, is the direct antagonist of sleep; therefore, the student should so apportion his hours of intellectual task-work, that the more exciting and stimulating brain exercise should never be continued direct into the hour for repose; but let the last work of the day be always something comparatively light and easy, or dull and soporific; or, better still, let a man walk for an hour before bed, or have a pleasant chat with a chum, and then there can be no fear but that Nature, left to herself, will find, without artifice, the measure of rest which she requires. As to the exact amount of that measure no rule can be laid down; less than six, or more than eight hours' sleep, according to general experience, must always be exceptional. The student who walks at least two hours every day, and works hard with his brain eight or nine hours besides, will soon find out what is the natural measure of sleep that he requires to keep free from the feverishness and the languor that are the necessary consequences of prolonged artificial wakefulness. As to early rising, which makes such a famous figure in some notable biographies, I can say little about it, as it is a virtue which I was never able to practice. There can be no doubt, however, that, wherever it can be practiced in a natural and easy way, it is a very healthful practice; and in certain circumstances, such as those in which the late distinguished Baron Bunsen was placed, full of various business and distraction, the morning hours seem clearly to be pointed out as the only ones available for the purposes of learned research and devout meditation.

VI. On the use of Baths and Water as a hygienic instrument I can speak with confidence, as I have frequented various celebrated hydropathic institutions, and have carefully pondered both the principles and the practice of that therapeutic discipline. Hydropathy is a name that very inadequately expresses the virtue of the treatment to which it subjects the patient. It is a well-calculated combination of exercise, leisure, diet, amusement, society, and water, applied in various ways to stimulate the natural perspiratory action of the skin. Any one may see that the influences brought to bear on the bodily system by such a combination are, in the highest degree, sanitary. The important point for students is to be informed that parts of this discipline, somewhat expensively pursued in hydropathic institutions, under the superintendence of experienced physicians, can be transferred safely, and at no expense, to the routine of their daily life. A regular bath in the morning, where water can be had, unless with very feeble and delicate subjects, has always an invigorating effect; but, where water is scarce, a wet sheet, dipped in water and well wrung, will serve the purpose equally well. The body must be altogether enveloped, and well rubbed with this; and then a dry sheet used in the same way will cause a glow to come out in the skin, which is the best preventive against those disturbances of cuticular action which the instability of our northern climate render so common and so annoying. The wet sheet packing, one of the most bruited of the hydropathic appliances, and which, in fact, acts as a mild, tepid blister swathing the whole body, may be practiced for special purposes, under the direction of a person expert in those matters; but the virtue of this, as of all water applications, depends on the power of reaction which the physical system possesses. This reaction, young men of good constitutions, trained by healthy exercise and exposure, will always possess; but persons of a dull and slow temperament should beware of making sudden experiments with cold water without certain precautions and directions from those who are more experienced than themselves.

VII. What I have further to say about health belongs to an altogether different chapter. A man cannot be kept healthy merely by attending to his stomach. If the body, which is the support of the curiously complex fabric, acts with a sustaining influence on the mind, the mind, which is

the impelling force of the machine, may, like steam in a steam-engine, for want of a controlling and regulative force, in a single fit of untempered expansion, blow all the wheels and pegs, and close compacted plates of the machine, into chaos. No function of the body can be safely performed for a continuance without the habitual strong control of a well-disciplined will. All merely physical energies in man have a strong tendency to run riot into fever and dissolution when divorced from the superintendence of what Plato called Imperial mind (*βασιλικὸς νοῦς*). The music of well-regulated emotions imparts its harmony to the strings of the physical machine; and freedom from the blind plunges of willfulness keeps the heart free from those fierce and irregular beatings which wear out its vitality prematurely. Therefore, if you would be healthy, be good; and if you would be good, be wise; and if you would be wise, be devout and reverent, for the fear of God is the beginning of wisdom.

SUNDAY-SCHOOL.

Chautauqua Notes on the International Sunday-school Lessons.

BY REV. L. H. BUGBEE, D. D., PRESIDENT OF ALLEGHENY COLLEGE.

THIRD QUARTER—LESSON V, AUGUST 1, 1880.

THE CALL OF ABRAHAM.—Gen. xi, 31–32; xii, 1–10.

Time. The patriarch whom God made the head of his chosen family, was born only two years after the death of Noah, B. C. 1996. He left Ur, his home, B. C. 1926. To-day's lesson extends from B. C. 1926 to 1920, 420 years after our last lesson.

Places. He was born in Ur, the most important of the early capitals of Chaldea. Thence he went to Haran, in Mesopotamia, thence to the land of Canaan, namely, Palestine. The word Abraham (father of a multitude), changed from Abram (high or exalted father). The youngest son of Terah, the father of the Jewish nation. He died at the age of 175, B. C. 1822.

EXPOSITORY.

31. *Terah.* A descendant of Shem (see Gen. xi, 11–26). It is painful to state that there can be no doubt that the family of Terah was involved in the general idolatry of the age.

Abram, his son. Born when Terah was 130 years old.

Lot, the son of Haran. He was Abram's nephew. He became famous from the connection of his history with that of Abraham.

Sarai. The half-sister of Abram, and also his wife.

Ur. Probably the modern Orfah, the classic Edessa, on the Euphrates.

Chaldees. Inhabitants of Chaldea, a region bounded on the east by the Tigris, and extending westward, across the Euphrates, to Arabia, and from the Persian Gulf northward to the thirty-fourth degree of latitude, 400 miles in length, with an average breadth of 100 miles.

Canaan. The country west of the Jordan, so called after one of the sons of Ham.

Haran. Acts vii, 4, Charran; it is called the city of Nahor. (Gen. xiv, 10; xxvii, 43.)

1. *The Lord had said.* This refers to a second call to leave Haran, and not the one to leave Ur, of which Stephen speaks. *Country . . . kindred . . . father's house.* Enumerating to him ties that were to be severed. He was to go by faith into another land; a land which God would show him.

2. *Make of thee a great nation.* Abram was now childless and 75 years old. He is promised to be the father of a great nation. This nation is to be great in numbers, and to be also a peculiar people, to be distinguished by signal favors, above all nations. *I will bless thee.* A precious promise, for God's blessing always brings good. *Thy name great.* Because he was to be the father of a great nation.

3. *Bless them that bless you.* Here is the pledge of espousing the friends who are kind to Abram, and also a disposition to deal severely with those who are Abram's enemies. *In thee shall all families of the earth be blessed.* This is Messianic. It looks to the world-wide benefits of redemption which should come through Christ, the seed of Abram.

4. *Abram departed.* Led by his strong faith. (Heb. xi, 8–10.) *Lot went with him.* Possibly Abram intended Lot should be his heir, since he was childless.

5. *Substance.* Brought from Ur, and acquired at Haran, including the sheep and goods. *The souls they had gotten in Haran.* Meaning the servants they had secured. They go into this new land as men of substance.

6. *Sichem.* Shechem, called Sychar in the New Testament; the present town of Nablous; a town of Samaria, between Gerizim and Ebal, thirty-four miles north of Jerusalem and seven south of Samaria. *The plain of Moreh (Sichem).* The name of an oak or grove of oaks near Shechem. *And the Canaanite was then in the land.* These were heathens, and of course would dispute his claim; hence the need of faith.

7. *Unto thy seed will I give the land.* This promise was to be fulfilled in Abram's posterity, and not to him in person, requiring another trial of his faith. *Built an altar.* In token of faith and gratitude.

8. *East of Bethel (House of God).* About twelve miles north of Jerusalem, now a mass of ruins, known by the name of Beitin. *And Hai on the east.* An elevated place, not far from Bethel. *Builted an altar.* In this way he made a clear confession of his faith, and established the worship of God.

9. *Toward the South.* That is, advancing forward by degrees, going first to one point and then to another, making southward all the time.

10. *Famine.* Another trial of his faith, for this was usually a land of plenty. *Went down into Egypt.* This country being entirely overflowed from the Nile, was renowned for producing grain. *To sojourn there.* To live there temporarily. And though the famine tried his faith it did not destroy it.

LESSON VI, AUGUST 8.

ABRAM AND LOT.—Gen. xiii, 1-18.

Time. Before Christ 1918.

Place. Abram returns from Egypt to Canaan near Bethel. Lot separates from him and goes to Sodom, and then Abram settles at Hebron.

Connection. In our last lesson we left Abram in Egypt. Here his faith failed him, and he stooped to use deceit, which was true in word but false in fact. He caused Sarai, his wife, to pass as his sister. The trick defeated itself. Profiting by the lesson he had learned, and with a rebuke for his deceit from the king, he was sent out of Egypt with all the wealth he had acquired, for he was now very rich in cattle, silver and gold. Getting back to his old camping-place near Bethel, he again established the worship of the true God.

EXPOSITORY.

1. *Into the South.* To the southern part of Palestine near Hebron, from whence he had departed to Egypt.

2. *Abram was very rich.* Having acquired his riches in Egypt. He is now to be tested by prosperity.

3. *He went on his journeys.* With his large possessions he went slowly from point to point as he could get water or pasturage. *Between Bethel and Hai.* "A conspicuous hill, its topmost summit resting on the rock slopes below, and distinguished by its olive groves, offering a natural base for the altar and a fitting shade for the tent of the patriarch."—Stanley.

4. *Unto the place.* Namely, Bethel, where he had at the beginning pitched his tent and builded an altar to God. *Called on the name of the Lord.* Re-established the true worship of God.

5. *Lot also . . . had flocks and herds.* Showing that the blessing which God gave to Abram flowed over to Lot, and Lot was blessed for his sake.

6. *And the land was not able to bear them.* So wonderfully did their flocks increase.

7. *Strife.* Between the herdsmen, occasioned, doubtless, by their contention as to pasturage and the use of wells and fountains of water, which, in that rocky region, have very great value. *Canaanite . . . Perissite.* Seven nations descended from Canaan, among which these were the most important tribes.

8. *Let there be no strife.* Especially before these heathens, as well as for their own sakes. "The meek inherit the earth." Abram appeals to their brotherly relations against any strife between themselves and their herdsmen.

9. *Separate thyself.* A suggestion that it would be better for them to take different sections of the country for their homes. This is made in a generous spirit. *If thou wilt take.* Proposing to give Lot the first choice.

10. *Well watered.* Hebrew, all of it a well-watered region. A great necessity in the East; a protection against famine. *Sodom and Gomorrah.* Those cities of the plain at the lower end of the Dead Sea, now

covered entirely by the sea. *Even as the garden of the Lord.* It is said that the lower plain of the Jordan was glorious as the vanished glory of Paradise. *As thou comest unto Zoar.* Toward the north end of the Dead Sea.

11. *Lot chose him all the plain.* The basis of his choice was thoroughly secular. He had a grasping spirit and was only too glad to secure this promising, delightful region. Lot makes the worst choice where he thinks that he has chosen well. A profound lesson in this; we should walk by faith and not by sight.

12. *Abram dwelt in the land of Canaan.* As distinguished from the valley of the Jordan, being the portion of Palestine between the valley and the Mediterranean Sea.

13. *The men of Sodom.* Their wickedness is here mentioned to show that Lot had chosen foolishly. The higher blessing of good society was wanting in the choice of Lot. Poor Lot had fallen into worse hands. *The Lord said unto Abram.* He was more than rewarded for his true action toward Lot. The original promise is repeated to Abram in verses 14, 15 and 16.

17. *I will give to thee.* A great promise in view of Abram's faith and steadfastness. This grant of the earthly Canaan is typical of the higher heritage of the heavenly Canaan (Heb. iv, 3).

18. *Removed . . . came . . . dwelt.* His movements were according to the divine direction. *Mamre.* So called after the Amorite chief who was the ally of Abram. *Plain.* Means oak or oak grove. *Hebron.* About 20 miles south of Jerusalem and the same distance north of Beersheba. *Built there an altar.* This is Abram's third altar in the land of promise. So it has been in all the history of the Church. The people of God have dwelt in tents and in tabernacles before they have had a permanent sanctuary.

LESSON VII, AUGUST 15.

ABRAM AND MELCHIZEDEK.—Gen. xiv, 12-24.

Time. Before Christ 1913, five years after our last lesson.

Place. Abram lived in Hebron, 20 miles south of Jerusalem. The battle in which Lot was captured took place in the valley of Sodom, on the southern borders of the Dead Sea. Abram, at Mamre or Hebron, receives the news and follows, overtaking them at Dan, or pursuing them as far as Damascus; on his return the king of Sodom, and Melchizedek, king of Salem (afterwards Jerusalem), meet him in the valley of Shaveh, probably near Jerusalem.

The king of Sodom, and the kings of the adjoining cities, had for twelve years been subject to Chedorlaomer, a powerful king of Elam. But they had thrown off his yoke. Thereupon, Chedorlaomer, aided by three other confederate chiefs, made war against them, and, having defeated them (verse 10), hastened homeward with a large amount of captives and booty. Commit to memory verses 18-20.

EXPOSITORY.

12. *They.* The king of Elam and his allies. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—Prov. xiii, 20. Lot now begins to reap the bitter consequences of taking up his abode in the midst of the inhabitants of wickedness.

13. *The Hebrew.* Descendant of Heber. *Plain of Mamre.* See chap. xiii, 18. *Confederate.* Officially joined.

14. *His brother.* A general term for kinsman, here nephew. *Trained.* Taught and disciplined in the use of arms. *Dan.* By some thought to be Laish, by others, the Dan of Gilead.

15. *He.* Abram. *Them.* The king of Elam and his allies. *By night.* A custom of attacking passing persons, falling silently upon the camp and carrying off one part of it before the rest are under arms. This is the manner of the attack of the Arabs. *Hobah.* Probably the present village of Hoba, north from Damascus. *Damascus.* An ancient and brilliant city of Syria.

17. *Valley of Shaveh.* The king's dale or valley. The valley probably takes its name from this event. (Compare 2 Sam. xviii, 18.) Its location is uncertain.

18. *Melchizedek.* Namely, "king of righteousness." An eminent Canaanitish prince, who had maintained the pure worship of the one true God; now both king and priest. He appears mysteriously and disappears as suddenly as he came. He is lost to the sacred writings for one thousand years, and then a few emphatic words for another moment bring him into sight as the type of the coming Lord of David. Josephus gives the probable view of his true character. He was a type of the Saviour. (Heb. vii, 1.) *Salem (peace).* Supposed by some to be

Jerusalem. *Bread and wine.* Brought forth by Melchizedek as the priest of the Most High God.

19. *He.* Melchizedek. *Him.* Abram.

20. Melchizedek came to bless God for the victory which had been won, and in the name of God to bless Abram, by whose arms it had been achieved. *Tithes of all.* A tenth part of the spoils. (Heb. vii, 4.)

21. *Give me the persons.* Those rescued from captivity. Abram might have retained the goods taken, but with religious generosity he said, I will not take even a sandal thong.

22. *Lifted up my hand.* "Sworn," from the custom of raising the right-hand in the act of taking an oath.

23. *From a thread to a shoe-latchet.* Not even the least thing, and he gives his reason.

24. *Save only that.* He reserves only what his servants had already consumed in the necessities of the war, and that part of the spoil which fell to his three confederates, Aner, Eschol and Mamre. (Num. xxxi, 26; 1 Sam. xxx, 26.)

In this lesson we have the first war, the first oath with an uplifted hand, the first priest, the first use of the title, the Most High God.

LESSON VIII, AUGUST 22.

THE COVENANT WITH ABRAHAM.—Gen. xv, 1-18.

Time. Before Christ 1912, a few months after our last lesson.

Place. Hebron, about 20 miles south of Jerusalem, the home of Abram.

Explanatory. The event of the last lesson completes the first period of Abraham's life, in which the temporal blessing of his race was clearly revealed. The period opens with a fourth visit of Jehovah's word to Abraham, to assure him of his blessing and protection. His faith had again begun to waver.

Commit to memory verses 5-7.

EXPOSITORY.

After these things. The defeat of the invading kings, the capture of Lot and its circumstances. (Chap. 14.)

The word of the Lord came. This phrase, which is common in the divine revelations to the prophets, here first occurs. God manifested himself and his will to Abram.

Fear not. There was danger of failure on the part of the faith of Abram; hence this kindly admonition. *I am thy shield.* "I" is emphatic: I will protect thee, defend thee. *Thy exceeding great reward.* I will multiply thy reward exceedingly. He was as safe as God himself could keep him. My protection is much better and more enduring than the spoils of war.

2. *What wilt thou give me?* How shall I be blessed of thee? *Steward of my house.* Son of possession of my house, that is, heir to whom my possessions must descend. *Eli ezer of Damascus.* Though born in Abram's house, yet his parentage was of that city. Probably a servant acquired at that city during Abram's journeying.

3. *One born in my house is mine heir.* According to usage, he could not have become son by adoption.

4. *This shall not be thine heir.* Most positively, decidedly; thus Abram's Covenant God speaks to the very point of his fears, and makes it now most certain that his highest hopes shall be satisfied.

5. *And he brought him forth abroad.* Whether Abram, at this time, was in the body or out of the body, is a matter of no moment. The reality of the occurrence is the same in either case. *So shall thy seed be.* As innumerable as the stars, or the dust or the sand of the sea.

6. *Believed in the Lord.* Relied upon. An overwhelming trust in God. (Gal. iii, 6-18, 16; Rom. iv, 3, 17, 18.) *Counted.* Reckoned, imputed, allowed. *Righteousness.* Justification. Abram was saved by faith in the Saviour to come; we are saved by faith in a Saviour as already come.

8. *Whereby shall I know.* Not an expression of doubt, but of desire for the confirmation of the promise which transcended all human expectation.

9. *He said.* God now enters into covenant with Abram. *Take me an heifer . . . she-goat . . . ram.* These animals were subsequently used in the Levitical sacrifices.

10. *Divided them in the midst.* Cut them into two equal parts, lengthwise. This was the usual way of ratifying a covenant. *Laid each piece.* That the two parties covenanting might walk between them, coming from opposite ends, and meet in the middle, in order to take the covenant oath. *But the birds divided he not.* Fowls were considered as mere appendages to the sacrifices, and their blood was not sprinkled upon the altar.

11. *When the fowls came down.* The birds of prey, rapacious animals, especially vultures. *Abram drove them away.* Since the sacrifices must be preserved pure and unutilized for the end they have to serve.

12. *Deep sleep.* A deep prophetic sleep, a divine ecstasy.

13, 14. This bondage is itself pointed out to him. (1) They would be oppressed and tormented in this service; v. 13. (2) It would endure 400 years; v. 13. (3) The oppressing people should be judged; v. 14. (4) They should come out of the bondage with great substance; v. 14.

16. *In the fourth generation.* The fourth generation of those who went down into Egypt, should return and possess Canaan. *Amorites.* The most powerful tribe of the Canaanites here put for the whole people. (Josh. xxiv, 15.)

17. *A smoking furnace and a burning lamp.* A symbol of the presence of Jehovah. Kurtz regards this as the first appearance of the Shekinah, and says it is a symbol of the gracious presence of God.

18. *The Lord made a covenant.* "Cut a covenant," from the ceremony of dividing the animal in solemn memorial in ratification of it. It relates especially to the grant of the land of Canaan to his descendants. *River of Egypt.* The Nile. The boundaries are here distinctly given from the Nile to the Euphrates.

LESSON IX, AUGUST 29.

ABRAHAM'S INTERCESSION.—Gen. xviii, 16-33.

Time. Before Christ 1897; fifteen years after the events of the last lesson.

Place. Hebron, about twenty miles south of Jerusalem.

EXPOSITORY.

16. *The men rose* (see v. 2). The three angels who appear as men. *Looked towards Sodom.* Set their faces toward Sodom. (Luke ix, 53.) *Abraham went with them to bring them on their way.* A custom of the East required Abraham to escort his guests a little on their way.

17. *And the Lord said.* Jehovah, one of these three, with a special commission, as if communing with himself. *Shall I hide from Abraham.* Withhold, conceal.

18. *Seeing.* Abraham is destined to be a great nation and a blessing to all nations. Having so far honored him I will also tell him this.

19. *For I know.* I am well persuaded, being thoroughly acquainted with him. *That he will command.* No harsh and austere enforcement is here contemplated, but the law of the house is to be religious, not leaving the children to the false principle of making their own choice, or of doing as they please, in religious things. *His household.* Not only his children, but his servants and dependents. *That the Lord may bring.* This condition of things will fully vindicate the distinction God will make between Abraham and his posterity, and the wicked population of Sodom.

20. *The cry of Sodom.* The cry of sins for vengeance and punishment. Every sin makes its own demand for punishment, every sin has its voice of crimination against the sinner. There is an inexorable connection between transgression and punishment.

21. *I will go down.* He was slow to anger and only visited iniquity when it was fully proven.

22. *And the men.* The two angels who accompanied Jehovah in the form of men. *Abraham stood yet.* Was standing yet in prayer before the Lord.

23. *Wilt thou also.* An appeal to the divine justice. *The righteous with the wicked.* Judgments do often come upon the whole community for the sins of a portion; but the final adjustment remains for the great day of account. (See Num. 16, 19-22.)

24. *Peradventure.* If perchance. *There be fifty righteous.* The appeal is now made that the wicked city may be spared if a few good men are in it.

25. *That be far from thee, etc.* Tender entreaty and loving persuasion. "I know thou wilt not do unjustly." *The Judge.* Another name for God. *Do right.* He reasons from the nature of God that it is impossible for him to intend anything unjust. (Rom. iii, 5, 6.)

26. The Lord here reveals his readiness to hear and answer prayer. Abraham is encouraged to ask again.

27. *Dust and ashes.* All unworthy. Dust in his origin, and ashes in his end. A mortal speaking to the eternal.

28. *Peradventure there shall lack five of the fifty righteous.* Abraham continued to press his suit, bating the number by five. When God has yielded so much it seems inconceivable that he would refuse for the lack of five. *If I find.* The answer is equally favorable.

29. *Forty found.* Third petition. God's grace is made the incentive to further drafts upon it.

30. *Let not the Lord be angry.* He still presses his suit, but did not wish to antagonize the divine will. *Thirty.* Fourth petition. He now reduces the number by ten instead of five.

31. *Twenty found.* Fifth petition.

32. *Ten be found.* Sixth petition. The same favorable answer is given. Even so few shall save the great city.

33. *Went his way.* To execute righteousness and judgment upon Sodom. We know not what would have been the answer had he gone further; he may have had some intimation that he should proceed no further. We have here the highest encouragement for intercessory prayer. Abraham received no denial, so far as we can see. We are to rest humble and trustful upon God's good pleasure after all our prayer.

TEACHING ADULT CLASSES.*

I SPEAK first of their importance. They are important for the church that its membership may be brought up to a higher attainment in Christian knowledge; that they may form habits of systematic Bible study, and thus be edified through the Word and be established through the truth. No Christian man or woman can afford to neglect the study of the international lesson. Second, they are important as a means of grace. The adult class, properly conducted, will aid largely in the development of Christian character. Third, they are important as seen in the fact that they exert a helpful and restraining influence upon the younger members of the school. The well-organized adult class aids in answering the question, How shall we retain the young people in our schools? Second, How shall they be organized? Have a secretary and treasurer, and a committee for soliciting new members. Who shall be the teacher? The teacher shall be a person of rich, Christian experience, so as to be able to draw out a class on experimental religion. He should possess a tact, coupled with great firmness, so as to head off all useless or irreverent discussion. The spirit of controversy indulged in, will kill any class. Third, the adult class teacher should be a person who is in good repute in the church and congregation that he may draw others into the class. The more popular, other things being equal, the better. Fourth, he should be able to present in his class the best methods of teaching, for, in many instances, the adult class is practically the normal class of the school. It is from this source that many of the teachers are selected, and in this class they get many of their ideas of teaching. Therefore the adult class teachers should pay special attention to the most approved methods of instruction. Fifth, he should be an enthusiast in his work, that he may generate enthusiasm in his class.

How may the teacher secure the best work from the class, or how interest the pupils in the home study of the lesson? In reply, we say there is no royal road, or no short-cut way to success. There is no other route than the old beaten one of "plan, plod, pray." Lay out the plan of your lesson at least two weeks in advance; know just what you are going to do the Sabbath previous to giving the lesson; give special thoughts to individual members of your class, that is, to how you may get work out of them; do not permit a single drone among the number; let no one leave, but stir everybody into activity. Individual, independent study of the Word, relying on the help of the Holy Ghost, is the great need to-day in the Church of God. The adult class teacher should know how to get his scholars to think and search the Scriptures for themselves. Again, give everyone something to do every week; give special thought to this; vary the scheme, exercise tact, common sense, patience. Remember it is very hard for some of us in our classes to form right habits in reference to the use of the Word. Give to one, for example, for the coming Sabbath, to find the doctrinal teaching of the coming lesson; to another the practical truths or lessons inculcated; to another illustrations of the teachings of the lessons drawn from every-day life, or the reading of the week; to another the finding of parallel Scriptures; and, if there is not time to read them, let them be indicated or referred to; above all, let the class understand that whatever is given out will be recalled by review.

*An address delivered before a Normal Class at Chautauqua by the Rev. S. McGerald.

Another thought in regard to awakening an interest in the class: be patient, do not weary, if your class does not come up all at once to your ideal, but plod on, for in due season ye shall reap if ye faint not. Remember that precious promise of the Word, "He that goeth forth bearing seed shall doubtless come again with rejoicing, bringing his sheaves with him." Therefore let us sow in tears, harrow in the Word with diligence and prayer, and God will bless us in our endeavors.

A PARABLE FOR CHILDREN.*

I HAVE prepared a story for you, a parable. It is a story of a child. A little child said to himself, as he lay his weary head down upon the pillow, "Now I lay me down to sleep, I pray the Lord my soul to keep." Did you ever hear that prayer?

The children: Yes, sir.

Mr. Beard: The little child said his prayer, and then said, "I wonder if the Lord would take my soul to heaven if I should I die before I wake, for I have not been a good child to-day; I have given way to anger, and Jesus says, 'Blessed are the meek,' and I have been proud, and not meek. I threw stones and wounded a little squirrel; I done it out of pure mischief, which I know was cruel, and Jesus says, 'Blessed are the merciful,' and indeed I can think of nothing but bad acts all the day long." And the child's breast heaved with a great sigh, and tears of repentance rolled down the soft cheeks. "Oh, dear, what shall I do? How can a child be good when it is so easy to be bad. People tell me to come to Jesus. He said, 'Suffer little children to come unto me.' How can I go to Him? They say He lives in heaven; I wish some one would show me where to find heaven, and then I could find Him." And then the weary eyes closed, and the breath of the child grew longer and more regular, and the child thought he was in a strange place, a large plain where there was no shelter, no trees, no flowers or brooks, but all was barren like a desert. [Here Mr. Beard drew upon the blackboard the representation of a desert.] The child had nothing but a little basket, in which was some bread and a bottle of water, and he began to be thirsty, and looked around for some tree or shelter, that he might sit down and rest and partake of refreshments. But there was nothing to be seen except a great, rough cross. [Here he drew a cross in the desert.] So the child sat at the foot of the cross, and began to prepare for a lunch. [Here he drew the picture of a child at the foot of the cross.] But just as he was raising the bottle to his lips to drink, a stranger appeared, a sad-looking stranger, travel-worn and dusty; there were wounds on his hands, and about his head was something which the child at first thought to be a wreath, but on closer examination he saw it was a crown of thorns. The stranger looked at the child, and said, "I am thirsty, give me some water." The child thought a moment. "Now, should I give this water to the stranger I will have none for myself, and I see no place where I can get more. If I had plenty I would willingly give, but I have started on a journey to find heaven, and I must not famish by the way." But, as the child looked up again into the face of the stranger, and saw the sad, pleading look, he could not deny the request, and, forgetting his own needs, handed the water to the stranger. As he took it to drink, some drops fell upon the rock, and immediately a fountain of pure clear water sprang up. [Here he drew the picture of a fountain in the midst of the desert.] The stranger disappeared, and a low, sweet voice came to the child's ear, "Whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." The child drank of the fountain and felt refreshed, and strong. "Now, I will eat my bread," and the child took the bread from the basket to eat, but as he was about to eat of the bread a little lamb came bleating up [drawing the picture of a lamb just in front of the child], and seemed to say to the child, "I am so hungry, give me something to eat." The child looked at the bread, there did not seem to be enough for two, but the lamb looked so earnestly that it was not in the heart of the child to refuse; so, breaking off some pieces, he threw them to the lamb, and

*Delivered by Mr. Frank Beard, the artist, in the Children's Temple at Chautauqua.

as the lamb looked gratefully into the face of the child there was a new, strange joy filling the child's heart. He also noticed that the ground was becoming covered with small white objects, which, on tasting, proved to be the most delicious food, and the water from the crystal fountain seemed to be causing the green grass to spring up all around [covering the barren desert with verdure], and a voice seemed to come through the air saying, "Blessed are the merciful."

The child's attention was next attracted by a white dove flying about the fountain [drawing the picture of a dove flying about], and, with an exclamation of delight, he ran after it, but the dove elevated itself and flew from place to place, and now the child, inspired with the spirit of mischief, and forgetting the sweet voice, began to pick up pebbles and throw them at the dove, and at last one unfortunate effort proved successful, and the cruel stone wounded the pure, innocent bird so that it could not fly. The child now easily caught it, but as he looked at the poor, helpless creature, so lately full of life and happiness, lying in his hands all bruised and helpless, a feeling of remorse took possession of the child's heart, and he bitterly regretted the spirit of mischief that had prompted him to hurt the dove, and the more he held it the worse he felt. "Oh, you poor little dove, so innocent, harmless and pure, if I could only heal your wounds how happy I would be," and the tears fell thick and fast from the child's cheek, and, marvelous to tell, as some fell upon the dove it immediately regained its strength and seemed entirely healed, and now the tears of sorrow turned to tears of joy, and the child noticed, as it walked about, that wherever they fell flowers sprang up, and he also noticed the desert was fast becoming a garden. [By a few rapid touches of his crayon, Mr. Beard represented the growth of flowers.] But yet there were no trees for shelter, so the child sat down near the cross with the lamb and the dove, for he had begun to love them so well that he wanted their company all the time; and he had determined never to part with them if he could help it. "Yon, my pretty lamb, come and lay down by my side on the grass, but you, my sweet white dove, will have no tree upon which to perch, unless you rest on the cross." Then the lamb lay down beside him, and the dove spread its wings and flew upon the cross. [Mr. Beard here erased the first dove and drew another perched upon the cross.] And the child thought he slept, but on awaking he seemed to hear the rustling of leaves overhead [the cross changed to a tree], and what was his surprise, upon looking up, to find the cross had grown into a beautiful tree that spread its limbs far and wide, and hanging from its branches were the most inviting fruits. Being hungry the child began to pluck the fruit, and eat, and as he ate it seemed to him as though his eyes were opened; everything grew brighter and lovelier, and he began to see that he had found heaven, even in a desert. No more barren rocks, and hot sand, and weary prospects, but everything was full of life and beauty, and again he heard the voice, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me; then shall the righteous answer Him saying, Lord, when saw we Thee a hungered, and fed Thee? or thirsting, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That is what the voices said, coming through the air, in the beautiful garden.

Now, what do I mean by this? I mean something. I mean to tell you this: that the child, when he looks after heaven does not have to go away up among the stars. Heaven is right in the heart of the child. When we cultivate those virtues that this child exhibited, when we are merciful and kind, and gentle, and tender, and earnest to do what is right, our hearts will become like a garden. The fountain of water will spring up in our hearts, the fountain that never dries up. The love of Christ will be a fountain, the Christian graces and virtues will grow up like flowers and trees, making our

lives beautiful. And here is the lamb that the child fed. The lamb represents innocence, and the dove, that the child took and loved, represents purity. He wounded the dove at first, but then he took him back and kept him. After all the acts of kindness that the child performed he found heaven in his heart.

The Rev. B. T. Vincent, of Philadelphia, then said: Could anything do us so much good as the beautiful story you have just heard? The pictures drawn are so beautiful that they just fill our hearts with delight—with a delight that grows out of knowing that all this story upon the board, which so beautifully fixes the truth in our minds, is the story of the Word itself, that brings the precious truth to us from God. That in this desert of sin there stands up the cross, bare and gloomy and hard at first, but it grows after awhile to be a tree. And here is the Lamb that comes and gives us the blood that cleanseth. Why, here is the whole lesson of justification—the blood of the Lamb that cleanseth us from all sin. That is justification. And here is regeneration. The Holy Spirit comes into the heart of the child and makes it new. This is sanctification. The tree that at first was a hard and bare cross becomes the tree bearing fruit, and feeds us every day until we are growing, growing up into the full stature of men and women in Christ Jesus.

RETROSPECT.

BY REV. H. H. MOORE.

"WHEN will that Chautauqua bubble burst, do you think?" said a sedate man in our hearing not long since. We replied:

Considering its magnitude and rapid growth, Chautauqua must possess some rare elements of strength, and have a solid foundation, or it would have collapsed before now.

"But can it last many years longer?"

That will depend upon whether the material of which it is composed is of the lasting character. Let us see. The first gathering of the hosts in the groves of Chautauqua Lake, was in August, 1874, and each succeeding Assembly, in numbers, power and influence, has surpassed its predecessor. The Assemblies have felt the pressure of the "hard times;" the gathering of 1876 encountered the great centennial diversion; and in '77 the effects of the railway war; but it was found to possess a strength that was equal to any emergency, and which has given to it an uninterrupted success.

"But is not this strength spasmodic—the result of special stimulants—and not of the enduring character?"

"The first great gathering in 1874 possessed simply the Sunday-school element. The sermons, lectures and studies were purely of a Biblical character. Its chief characteristic was the organization of normal classes and the zealous pursuit of normal studies. A regular and systematic course of reading and drill was initiated, with the honors of graduation, and a diploma in prospect. In this step was fully realized the basal idea of the Sunday-school Assembly. The Alumni of this department are now counted by thousands, scattered from Massachusetts to Mexico, and every one is proud to be called a Chautauquan. The pioneer class of '74 seems to enjoy special honors. Funds are partially collected to build an Alumni Hall at Chautauqua.

The great orators at this Assembly were Bishop Simpson, Dr. Talmage, J. B. Gough, Drs. E. O. Haven, H. M. Warren, J. F. Hurst, C. H. Fowler, and J. M. Buckley. It was at Chautauqua during this and subsequent assemblies, that Messrs. Warren, Hurst, and Haven developed those qualities, and formed that wide circle of acquaintances, which finally placed them upon the ecclesiastical throne of the Methodist Episcopal Church.

Such was the success of the first Assembly, that Dr. Vincent, Lewis Miller, Esq., and all concerned, felt that another must be held on the same ground the next year. Shall it be the same thing over again, or is there room for growth? were among the thousand questions suggested and considered. Has the Assembly, like Jonah's gourd, grown to maturity in a day? If so, it may wither in a night and be soon forgotten. But if it is predestinated to live and realize a far-off future, it must experience a constant growth. All that was of solid worth in the Assembly of '74 was carried forward into the Assembly of '75, with many new and attractive features. Our

last camp-meeting was held on these grounds in June of this year, amidst the sounds of axes and hammers. The preaching and the meetings were good, but the attendance was not large, as all eyes were looking towards the August meetings. As was anticipated, the attendance at the Assembly was overflowing. Pennsylvania and Ohio were largely represented. Many Southerners and people from Canada were present.

Prominent among the features of the second Assembly, was the cause of Temperance and Moral Reform. During the preceding winter the crusaders had astonished the world by the boldness and success of their onslaughts upon the strongholds of rum. And the question then uppermost was: What next?

Miss Francis E. Willard, Mother Stewart, Dr. Jocelyn, Dr. Fowler, and Rev. Thos. Graham, were prominent in the temperance work. Miss Willard won all hearts by her persuasive eloquence, her deep earnestness, and the polished grace of her manners. In her line she has not a superior in America.

It was during the second Assembly that many thousands of people became acquainted with the plantation melodies of the South, as rendered by the Tennesseans. The singing of these ex-slaves greatly pleased all classes. No orator on the ground could so quickly draw everybody from their cottages, and pack the people as this band of singers. They seemed to have been taught to sing by the birds, and to have been the native warblers of the grove. With these enlargements of the basis of the second Assembly, the lectures, sermons and normal studies were much the same as at the first. Each day's proceedings were copiously reported for the Press, and the *Buffalo Express* and *Courier* had a large sale on the ground.

But the public demanded a more careful preservation of the able lectures, delivered at Chautauqua, and at the opening of the third Assembly, editors, stenographers, reporters and publishers were ready for the important work of starting a daily paper. The *Herald*, daily during the Assemblies, and monthly during the rest of the year, under the sole management of Messrs. Flood and Bailey, has since then formed an important part of the Chautauqua enterprise.

The most notable feature of this Assembly was the introduction of scientific lectures. Dr. Doremus, of New York, and Dr. Lattimore, of Rochester, were present with all the essential appliances of a chemical laboratory. The experiments and demonstrations were a splendid success, and the luminous explanations given were all that could be desired. For the first time in the history of learning, the secrets of the inner sanctuary of science were exposed to the wondering gaze of thousands of the common people. We saw the nebular theory developed; water resolved into its elements and reformed again; witnessed the freezing of mercury, and handled the substance, and nature was thus manipulated in a thousand ways. Science, in harmony with Christianity, was incorporated in the groundwork of the Chautauqua Assemblies, enlarging their foundation, and giving them a wider range of influence.

The crucial year of the Assemblies was '76, the centennial year. A national jubilee, supplemented by a presidential election, it was feared would monopolize the time and exhaust the resources of the people. But, when the first of August came, the steamboats and the immense trains of cars were alive with people coming to the Assembly. From first to last there was no falling off in the attendance. Besides the Sunday-school work proper, the scientific department was largely reinforced this year. Drs. Doremus and Lattimore were present, brilliant as before. Prof. Winchell lectured on Geology and Dr. Burr on Astronomy, to the great delight of the people. The classes organized the previous year in Hebrew and Greek, by Drs. Vail and Strong, still pursued their studies. Joseph Cook and Bishop Foster made their *debut* at this Assembly, and delivered able lectures to vast crowds of people. Dr. Talmage was again present, and delivered two lectures very much to the interests of the occasion. The presence of Messrs. Gough and Murphy at this Assembly gave great prominence to the temperance part of the work. On the whole, '76 was a great year at Chautauqua. The month of July, '77, was a time of fear and terror to the American people. Mob-law for some time held sway along all the railway trunk lines on the continent, and many millions of dollars' worth of property were destroyed, and lives were sacrificed. People away from home could not return, and travel by rail practi-

cally ceased. Many looked forward to the August Assembly with solicitude. But Providence was propitious, the people were able to come, and the Assembly of '77 is classed among the best. The children's temple was built and solemnly dedicated, and other important improvements were made on the ground. The lectures of Dr. Warren (now Bishop) on astronomy, received universal applause. The exercises were almost endless in their variety. Joseph Cook was present and his giant strength was felt on various occasions.

The Assembly of '78 was signalized by the introduction of many new men upon the platform. The musical department, under the direction of Profs. Sherwin and Case, received special attention. In fact, from the beginning, the singing and the music at Chautauqua have been of the highest order. Messrs. Phillips, Bliss, Sherwin, Case, Sankey, and the distinguished soloists, Misses Kent and McClintock, and many others, have held many thousands of people spell-bound by the power of melody and song. It was at this Assembly that Bishop Foster delivered three lectures on "Beyond the Grave," which gave great satisfaction, and placed the Bishop in the front ranks of logical and metaphysical reasoners. But the great event of this Assembly was the organization of the C. L. S. C. The influence of this society is wider than the continent, and probably not less than 20,000 people have, in the last two years, been benefited by the organization.

The Assembly of '79, in value and interest, ranks among the very best. In that year the Amphitheatre and Hall of Philosophy were built and dedicated; both of them remarkable structures, and destined to play an important part in the unfolding of the Chautauqua idea. The morning lectures to preachers in the hall were very able, practical, and interesting. The tilt between Dr. Curry and Dr. Hodges, on Calvinism, will not be soon forgotten because of its ability and good nature. The lecture of George R. Wendling, Esq., on Ingersolism, in the amphitheatre, presented a spectacle of grandeur not often witnessed. Around the orator was a vast sea of life, and he trod the platform like a Neptune, ruling the waves by the force of his logic, and the pungency of his appeals. At Chautauqua this year, was organized the Teachers' Retreat. The School of Languages was formally opened with the understanding that in the future it is to be a part of the Chautauqua interest. Hebrew, Greek, Latin, German, French and Anglo-Saxon classes were organized and placed under the charge of native teachers. Six weeks were devoted to the study of the languages, and the natural method of teaching adopted.

We can but touch a few salient points in the history of the Assemblies of the past, but these are sufficiently prophetic of a grand future. We see practically, a University springing up in the grove as if Mother Earth had given it birth. The reasons why Yale and Harvard should continue as seats of learning will apply to Chautauqua. Although Chautauqua has become the school for the masses, yet provision is made for the pursuit of particular studies, and for the wants of select classes. Whilst the scope of its influence knows no bounds, it gives special attention to the wants of the humblest Sunday-school girl.

Because of recent purchases, the grounds are more ample for all purposes. Men of wealth are building fine cottages; the great usefulness of the Assemblies are fully appreciated by the whole country; the enterprise is in the hands of men who know no such thing as failure. Dr. Vincent is yet in the prime of life with his plans only partially developed, and, with the blessing of Heaven, the future of Chautauqua seems to be assured.

Chautauqua School of Languages.

BY PROF. J. W. DICKINSON, A. M.*

THE Chautauqua School of Languages, now in session at Chautauqua, is becoming an object of great interest to educators throughout the country. The interest arises from the methods of teaching employed, and from a thought of the results the method is likely to produce, in this country, upon the future teaching of both modern and classic languages. The school at present numbers about one hundred and thirty-

* State Superintendent of Public Schools in Massachusetts.

five pupils. The languages taught are the Latin, Greek, Anglo-Saxon, French and German.

Perhaps it would not be unprofitable to give a brief account of the method of teaching which the teachers of these languages at Chautauqua employ. For, although the method is not new in this country, it is believed that nowhere else is it more philosophically and successfully applied.

A description of the method used in teaching one of the languages above named will, in general, answer for a description of the method of teaching them all. But as the ends sought in teaching the German and French are not altogether the same as in teaching the ancient classic languages, what immediately follows may be considered to apply more minutely to the schools of German and French.

The courses of teaching and study are arranged in elementary and scientific courses. The first step in the elementary course consists in teaching the oral name of some common object by presenting the object and associating the name with it. Next, an oral name of some action is taught by presenting the action. As soon as the formation of a sentence has been made possible the pupil is led to construct it, and in this way he learns words by using them, and constructions of words by constructing. The variations of case and tense are next introduced. Following these the adjective is employed, first with its simple, later with its inflected forms, after nouns, subject to the different declensions, have been taught and used. Then follows, in order, the introduction of prepositions, of other particles, and, finally, of all those forms of verbs necessary to express the various shades of time and manner in actions. During these exercises no words or sentences are introduced whose ideas and thoughts have not been previously taught by an objective presentation of their objects. The objects first presented for knowledge of them and for language are common objects. These objects are first to be considered as simple wholes. The wholes occasion clear ideas which may be expressed by single words or names. The construction of sentences is now possible, and the sentences will consist of an application of a name to its object.

The objects are then analyzed for their parts or qualities. Sentences are next formed which consist of descriptive expressions that affirm the qualities of their objects. The pupil is now supposed to express both clear and distinct ideas of the objects of his knowledge by means of the forms of expressions he has learned. This implies that the names learned are proper names, with their modified forms, and their modifying parts of speech. Next, general terms are taught which express comprehensive ideas or ideas of classes of things. Thus the learner is led on through all forms of knowledge, to all forms of expressions.

The method of teaching employed is the Oral Objective Method. This method, properly used, does nothing for the pupil but present to him the right occasions for his knowledge, directs him in thinking and acting, and then leaves him to form his own ideas, to think his own thoughts and to perform his own acts for himself.

The methods of teaching the various languages taught at Chautauqua are one and the same, but the manner of applying the method varies according to the particular ends to be sought. In the German and French classes the teachers propose to train their pupils to use the languages taught.

As we learn to use a language in no other way than by using and hearing it used, the students in German and French are put at once to using these languages, and are permitted, during the time in which their lessons are taught and recited, to hear no other languages spoken.

In the Anglo-Saxon, Greek and Latin classes the teachers do not make it an end to give their pupils a common colloquial power over these languages, so they teach what is necessary to enable the learner to obtain a thorough mastery of what is already constructed. For this reason the teachers of the ancient languages do not consider themselves called to use them as a means of communication with their pupils while teaching, although they do use what is written in the text taught, in asking and answering questions.

Although all lessons are taught orally, the pupils are required to write what they speak, and then they are referred to books, where they may find what they have spoken and written expressed in the printed form.

After a sufficient elementary knowledge of the language has been obtained, and a sufficient facility in its use has been secured to enable it to be intelligently done, a scientific course is presented.

In this course, as the constructed language is to be the direct object of study, books are introduced and the pupils are trained to read. The language read is then analyzed for the rules and principles of construction, and thus the rules are obtained, not from a text-book in grammar, where they are found disconnected from their application and, therefore, without meaning, but from a living construction, where they are found in their application.

In this way the English-speaking student comes to a knowledge of the grammar of a foreign tongue just as he comes to a knowledge of the grammar of his own speech, by first learning the language as a fact and then studying it for the principles of construction. At Chautauqua the grammar of language is as philosophically and thoroughly taught as are the facts.

The results produced here, in the School of Languages, are more than remarkable. During the six-weeks' course the pupils are enabled to obtain a large amount of reliable knowledge of the languages they study, and, what is of more consequence to teachers, they are enabled to acquire a knowledge of the best method of teaching these languages to others.

The teachers of the various departments of the school are good models for all teachers to imitate. They have a thorough knowledge of the subjects they teach, and of the art they practice. They have also, what is most important for teachers to possess, an almost unlimited, never-failing enthusiasm in their work, which throws a charm over their teaching and contributes largely to their success. Their method and manner of teaching seems not only to furnish the right occasions for knowledge, but they lead the mind to such activity in acquiring knowledge as produces the best mental training.

The following are the names of the teachers:

Greek:—Prof. T. T. Timayenis, A. M., of the Hellenic Institute, New York.

Latin:—Prof. R. S. Holmes, A. M., of Auburn, N. Y.

German:—Prof. J. H. Worman, A. M., of the Adelphi Academy, Brooklyn, N. Y.

French:—Prof. A. Lalande, A. M., of New York.

Anglo-Saxon and Shakspearean Literature:—Prof. A. S. Cook, A. M., of John Hopkins University, Baltimore, Md.

Chautauqua, N. Y., den 26. Juli 1880.

Meine lieben Schüler und Schülerinnen:

Mit dem Erscheinen¹⁾ dieser Probenummer²⁾ der neuen Monatschrift³⁾ „Chautauquan“, an Stelle⁴⁾ der früheren⁵⁾ Zeitung „Chautauqua Herald“, beginnt für uns ein neues Leben. Endlich⁶⁾ wird⁷⁾ uns die Gelegenheit monatlich mit einander in schriftlicher Verbindung⁸⁾ zu treten. Wir werden nun regelmäßig einmal des Monates von einander hören können. Ich werde in Zukunft⁹⁾ wissen können, was Sie während des Monates studirt, und welchen Fortschritt¹⁰⁾ Sie gemacht haben.

Die außerordentlichen Vortheile, welche Ihnen die Naturmethode bietet, können doch, in sechswoöchentlichem Aufenthalte zu Chautauqua, nur theilweise ausgebeutet werden. Es ist daher von größter Wichtigkeit, daß die Zwischenzeit — die langen Wintermonate — nicht mit

1) Erscheinen ist Synonym von antommen, antunft. Es steht hier als Hauptwort und bedeutet [a will (agen)] an das Licht der Welt treten. Wir treten mit (unfern) den Hängen auf die Erde [den Boden] wenn wir gehen. Die neue monatliche Nummer kommt vor das Substium.—2) Probe kommt von probiren, synonym von versuchen. Es ist nicht die erste Nummer, sie soll nur zeigen, was die erste Nummer sein wird. 3) Schrift kommt vom schreiben, schrieb, geschrieben. Das was ich schreibe zeigt wie ich schreibe, es ist von meiner Hand, also meine Handchrift. Eine Zeitung, welche nur zwölfmal im Jahre erscheint ist eine Monatschrift. Die Bibel ist die heilige Schrift, denn sie ist die Schrift Gottes.—4) Stelle ist synonym von Platz.—5) Früher ist das Gegenheil von spät. Ich habe spät auf, denn ich stehe um halb acht (7½) auf. Sie stehen früh auf, wenn Sie um halb fünf (4½) aufstehen.—6) Endlich von Ende.—7) Werden ist besser (bäcker) als das englische Wort to become. Es bedeutet hier: Endlich kommt zu uns.—8) Verbindung von binden. Die Vortheile werden zusammen, welches das Gegenheil von allein ist.—9) Zukunft kommt von kommen, kam, gekommen, und ist das Gegenheil von Vergangenheit welche vor der Gegenwart liegt, während die Zukunft nach der Gegenwart kommt. Es lernen ist in der Vergangenheit. Heute ist in der Gegenwart. Morgen ist in der Zukunft. Morgen, morgen, nur nicht heute, sagen alle unfähigen Leute.—10) Fortschritt kommt von fort und schreiben, schritt, geschrieben. Wir schreiben mit den Hängen, wenn wir gehen. Jeder Schritt vor ist ein Schritt weiter oder ein Fortschritt. Wenn wir lernen, so gewinnen wir etwas und das ist auch ein Fortschritt.

To the constant daily questions is to be added a teachers' conference, where each can present questions involving difficult points in a teacher's work. This is to be conducted by Prof. R. S. Holmes, who is to give a lecture on "The Soul we Teach."

Opportunity is also given to visit the School of Languages, and here, the best illustrations of the natural method of instruction, shaped by the individuality of the teacher, rouse interest and enthusiasm.

There cannot fail to be an important practical outgrowth to the inspiration gathered by this earnest assembly of teachers, and in widely-distant homes and school-rooms the light will glow which has been roused at this electric center.

CHAUTAUQUA, July 22, 1880.

THE TONIC SOL-FA SYSTEM.

BY THEO. F. SEWARD.

A LARGE class has been formed for the study of this system at the Teachers' Retreat, and many more are planning to take it up during the meetings of the Assembly. Teachers are quick in seeing its advantages, whether for miscellaneous classes or day-schools—grammar, primary or kindergarten. It may be well to answer, once more, the question which is so often asked by those who have not yet investigated the subject: "What are the advantages of the Tonic Sol-fa system?"

The Tonic Sol-fa system is, above all things, a *natural method* of learning to sing. That term is often heard at the present day, and there is no subject to which it is more properly applied than to this system. The staff notation is *artificial*, because it grew into its present shape to meet the needs of musical instruments, which require mechanical appliances to represent twelve different scales. The Tonic Sol-fa system is *natural* because it is especially adapted to the human voice, and treats the scale as it should be treated, as a single succession or alphabet of tones. If I play a tune on the piano or organ, in the key of C, I use only white keys; if I wish to play it a half-step higher I am compelled to use two white and five black keys. This is a complicated act, and the ability to make the change requires a thorough knowledge of the science of music, and long experience. If I sing a tune in the key of C, I sing it without thought of keys, white or black; and if I wish to sing it a half-step higher, I simply *do it*, and the one singing is just as simple as the other. How absurd it is to require the singer to go through the intricate processes of thought which the instrumentalist requires for twelve scales, when he, in reality, uses but one scale. It is worse than absurd. It is almost criminal, for it is a perpetual clog to the development of musical intelligence in the singer.

Let me illustrate: Nearly all persons who go to church and sing with the congregation know the tune, "Dennis," by heart. Of that number, not one in fifty could tell with which tone of the scale it begins, or name any of the tones that follow. This is simply a lack of musical intelligence. It is as if we understood sentences but did not know the meaning of the words of which they are composed. To the student of the Tonic Sol-fa method, this ignorance is impossible. He is led from the beginning to individualize the tones of the scale; he becomes acquainted with their character, and soon acquires the ability to recognize them in whatever relation they may be placed.

It should not be supposed from the foregoing comparison between the Tonic Sol-fa system and the staff notation, that the former is antagonistic to the latter. It is, on the contrary, the best method of acquiring it. It removes the chief difficulties from the path of the beginner, and is the greatest of all helps to an understanding of the staff notation.

The Tonic Sol-fa system was only used, in its first steps, as an ingenious device to help the musically weak—little children, or adults in whom the musical faculty was very imperfectly developed. But it proved to be based upon such a foundation of *truth* that its principles were soon discovered to be of equal value when applied to the highest departments of the art. Hence, while its earlier literature consisted only of simple school songs, it continually grew and extended till it now includes the most difficult English glees, the oratorios of Handel and Mendelssohn, the Passion music of Bach, and even

sonatas for the piano-forte. There could be no better illustration than this of the comprehensiveness of the system—so simple that the little child in the kindergarten can grasp its first steps and find delight in them, and yet so broad and deep in its principles that it becomes a means of interpreting the greatest works of the greatest masters.

It is interesting to observe, in the Chautauqua lessons, how immediately the members of the class are inspired with the thought, "Why, I can teach this." It is true; they *can* teach it, even those who have scarcely considered themselves as musical. They can teach it because it conforms so fully to the best principles of teaching, and as they teach they will find themselves becoming more musical by the exercise. This system is much more than the mere simplifying of an art. It is really a great philanthropic movement. It makes the gates of music wide where they were narrow before, and is the greatest single step the world has yet witnessed towards a fulfillment of the divine injunction, "Let all men praise the Lord."

SUNRISE AT CHAUTAUQUA.

BY PROF. R. S. HOLMES, A. M.

A LOW-LYING shore, dimly outlined at either hand, away up and down the sweep of lake that lies before me; little splashes of melody that sink into the ear, as the waves, one after another, die gently into the beach at my feet, the same sound which grand old Homer immortalized when his verse told of "the countless laughter of the waves;" a broad expanse of water, whose extent is lost in the sombre darkness that steals forth from its own depths, a little picture of the deep, dark sea; a range of hills lifting themselves sleepily up against the eastern sky, seeming so far away, that one almost fancies he sees the utmost limit of the world; the fast-fading glimmer of the light stealing down from the far-distant stars; and silence so soft, so subtle, so supreme, that one can almost catch the voices of the leaves, as they whisper to each other in the gray, gray morning. Such is Chautauqua at the early dawn, and ere the world behind me, hidden beneath these dark old forest trees, has waked to life and busy toil. Here is a sweet and perfect peace.

By-and-by, just over the hills, so far away across the water, a long gray line of light grows gradually out of the darkness. Broader and broader it shakes out its ashy folds, till at last it reaches far up the sky. A surge in the water yonder, where some fish breaks in pursuit of his prey, and then another and another, tells of the work of life begun within this watery realm—tells of the work of death begun as well.

"Life evermore is fed by death
In earth, and sea, and sky."

And now a tinge of color, hardly a tinge, only a faint, intangible dream of color, is seen stretching up toward mid-heaven. Now, in the tree-top yonder, I hear a single note of some half-awakened bird, feeble, shrill, uncertain, a bird's interrogation point in the edge of departing night; another, then another, till all at once the whole grove bursts into a chorus of song. Brighter and still brighter grows the dawn. Hanging low over the surface of the water, the growing light reveals the spirit of the deep, the mist of the morning, not yet bidden back to its rest. There low down against the hills is resting a purple bank of cloud. Now slowly through it treads the crimson ray, the vigorous herald of the rising king. The stars have, one by one, sunk into their searchless depths. Lighter, and yet lighter grows the morning; the sky again takes on its robe of blue; the floating clouds are fringed with silver; the mist sinks into the lake; the bird-song ceases. A little shimmer of silvery light streaks the rippling wave; brighter it grows and brighter; the trees upon the hill-summits, that seem to have marched grandly nearer with the oncoming of their lord, stand boldly forth with stem and branch aglow with glory. There is a moment of silence, a hush of all the waiting train of nature, then the golden flood comes rolling over hill and lake and grove, and wakes to life once more the sleeping world. The sun has risen. The work of day begins. I turn from my place, where, as a watcher by the

shore, I have witnessed this majesty of nature, to take my place in the world on which this great sun shines; but as I go I think with a joy that no word can express of the rising on Chautauqua shores, of the Sun of Righteousness, that has flooded one soul with light and driven into the depths forever the low-hanging mists of doubt.

EDITOR'S OUTLOOK.

WE have never been satisfied with the form of the *Chautauqua Assembly Herald*, because it was not convenient for binding or preservation. The valuable character of the matter we have published has caused a large number of our subscribers to pour in upon us, by postal cards and letters, their suggestions and admonitions, to the effect that we were making a mistake in not putting our paper into the magazine form. With them we have been agreed, but the opportune time for the change delayed its coming until now. Four years ago, last June, we issued the first number of the *Assembly Herald*. During the intervening years we have published it as a daily, in August, while the meetings at Chautauqua were in session. Two years ago we issued it as a monthly, and have continued it till this time. From a thirty-two column folio sheet, we increased the size to a forty-eight column quarto. Now we change to the form and size of the present number, adopting the unique title *The Chautauquan*.

Our growth has been rapid but healthy. We have watched the improvements made in journalism around us; and now by one more change we put our monthly into a convenient form at unusually low rates—\$1.00 for ten numbers—beginning with October and ending with July, of each year. We shall continue to publish the *Assembly Herald* as a daily, in August, as in former years, for \$1.00, while the price of both for one year will be \$2.00. *In clubs of five or more they will be furnished at \$1.80 per year to each subscriber.*

The *Chautauquan* has been placed in the course of study for the Chautauqua Literary and Scientific Circle, because we shall publish, especially for members, a course of lectures delivered at Chautauqua this year, and one book, not yet designated, by Dr. Vincent, and a "Universal History" now being prepared by the Rev. R. Wheatly, D.D., of West Point, N. Y. Besides these books and lectures, we shall furnish our readers with a bill of fare each month, the variety and value of which can be found in no other magazine in the land. Science, History, Philosophy, Theology, etc., will be discussed in the lectures we shall publish from the greatest thinkers, lecturers and writers of the United States: Joseph Cook, Prof. Bowne, Bishop Foster, LL. D., Bishop Warren, D. D., J. H. Vincent, D. D., John Lord, LL. D., Dr. Keene, Daniel Curry, LL. D., J. M. Buckley, D. D., and many others.

The Sunday-school lessons, normal work, and teaching children, by Rev. L. H. Bugbee, D. D., Rev. J. L. Hurlbut, A. M., Rev. B. T. Vincent, Mr. Frank Beard, the artist, Rev. J. A. Worden, D. D., Mrs. Alden (Pansy), and Miss Francis E. Willard.

Education and teaching the languages by the natural method, by Prof. J. H. Worman, Prof. T. T. Timayenis, Ph.D., Prof. Cooke, Prof. R. S. Holmes, and Prof. Lalande, and others.

We promise our readers that we will give them a popular and useful magazine, adapted to the taste and needs of all ages, from youth to old age. The wide-spread and well-earned reputation of the men and women who will contribute to our columns assures us that this can be done.

THE English government finds itself in trouble occasionally on religious questions. The most recent outburst, though it was but for a day, is that of Mr. Bradlaugh, a member of Parliament from Northampton, who refused to take the oath of office after the old-fashioned English custom, but was willing to affirm. The inflammable condition of the public mind in England, after the recent election which overturned the Beaconsfield régime, furnished Mr. Bradlaugh with a rare opportunity to project his atheism into the public mind. He and his friends have been beaten in open religious controversy so often and so completely, that we have no doubt he would gladly embrace an opportunity to become a martyr for his atheism, providing it would make him conspicuous before the world. We are pleased to notice by the *London Times*, *The Daily News*, and *St. James Gazette*, that this case has only made a ripple on the political waters, and that it has not disturbed the equanimity of the Church at all. It was wise to let him affirm and take his seat. This action will strengthen the ranks of Christian men in all lands, and weaken atheists by throwing them back on the merits of their notions. It also indicates that the English government has taken another step beyond the doctrine of mere toleration and in the direction of religious liberty.

THE curiosity of men who study the Chautauqua meetings to discover the secret of their greatness and influence is itself a study, though we are sometimes disappointed because they miss the mark, and at others we are surprised that they come so near to it and fail of hitting it. The *New York Mail* gives the following explanation, editorially, of the importance attached to the meetings held here in July of this year:

"The eminence of speakers who have already appeared at Chautauqua this season has brought that resort again into prominence. The sagacity of the Chautauqua managers is worth the study of the directors of our great institutions of learning. For the Chautauqua Assemblies are, after a fashion, colleges, and the policy which has made them perhaps the most prominent of the educational and religious convocations of the summer months, is the policy to make universities celebrated. The Chautauqua managers have been shrewd enough to secure for speakers, distinguished scholars and orators, and, in consequence, the country has been eager to hear what is said upon the Chautauqua platform. The policy is identical with that which we have recommended for the establishment of a famous university in this city. Our suggestion has been met by the intimation that New York already has such a university, and the fact has been cited that Columbia College has an endowment of \$5,000,000, and is the richest institution of learning in America."

That this is one cause why immense crowds of people throng these grounds every year no student of Chautauqua history will, for a moment, doubt, but there are other causes at work which have not been duplicated at any other summer resort, and which newspaper men and writers for magazines have not been able to fathom. It is not a camp-meeting, and yet it has adopted some of its features. It is not modeled after Prof. Agassiz's summer school at Penicese, though it does not ignore some of the great naturalist's teachings and methods. It is not a full-fledged university, notwithstanding it embraces a School of Languages, School of Music, Teachers' Retreat, Normal Department, Instruction in Elocution, regular courses of lectures in Philosophy, Theology, the Sciences, Biblical Literature, Ancient Literature, and English Literature, besides a list of text-books, prepared by eminent writers, which promise in a short time to make a valuable library in themselves. We forbear to explain, in this place, the children's meetings, normal classes, and Chautauqua Literary and Sci-

entific Circle, which give coherency and add greatly to the strength of this whole enterprise. To understand the philosophy and growth of Chautauqua, a man must study its organizations, methods, and object, leaders and meetings, literature, history and undenominational character.

DR. TANNER, of Minnesota, has taken a wager (if we are properly informed) that he can live without food for forty days; at this writing he has survived the twenty-fourth day of his fast. We are not acquainted with Dr. Tanner's religious belief, though it is suggested in some quarters that if he succeeds in fasting forty days and continues to live, that it will neutralize the historical statement concerning our Saviour's achievement in this direction. We fail to see the force of the assumption. If even the victory Dr. Tanner reaches after is obtained, the spoils will be *his own*, and not any valuable contribution to a particular line of religious investigation. The plan and the surroundings of Dr. Tanner place the case by the side of Prof. Tyndall's prayer-test, which is no test at all. Medical men may see some new light thrown on starvation as a mode of death, but, even here, one case would not be a rule to determine judgment in all cases. It has been generally conceded that ten or twelve days were as long as a man could live without food. A well-read physician, who has been watching the New York case closely, suggests that Dr. Tanner may demonstrate that where people have died of starvation in ten or twelve days, that death was caused by anxiety or fright. Being without food, and having no hope of getting any, as men shipwrecked at sea, or soldiers cut off from supplies, or in case of famine, a panic has seized the starving ones, and their death was hastened by fear. Dr. Tanner is set down in the midst of plenty, where he has excellent care from the best of attendants, water to drink and to use in bathing; no anxiety or fear harrows his life; but his will—and it is said he has a strong one—holds him to his task of abstinence from food. What use the medical profession can make of this case, if he succeeds or fails, time alone will tell.

THE political organizations of the country are now arranging for a vigorous and bold campaign. Committees are being appointed, national, State, county and town, to make a close canvass of voters, to prepare political documents, and to enlist and send out speakers. There will be a great variety of meetings held, characterized by earnest discussion, much noise, and some rowdiness, mixed with some patriotism and honest speeches. The tide of excitement will run high, and the temptations will be numerous and strong to incline partisans to deliberately misrepresent their opponents, or to speak falsely of the opposing party. It is to be deplored that slander is too often used in a political campaign, by unscrupulous men, more effectively than pure sentiment or plain matter of fact, to excite sympathy for their cause; and it is our misfortune, as a people, that when we get into a heated political contest the most appropriate thing that can be said of party men is,

"Alas! for the rarity of Christian charity under the sun."

The social and business interests of the country would be much better served by men who do the writing and speaking for their parties if they would tell the truth and lie not. Perhaps it is too much to ask, or to even hope for, but there are numerous noble examples in the history of American politics, of men who, by their honorable bearing and loyalty to truth, in political discussion, have pointed their followers to a more excellent way.

The country is to be congratulated that the candidates for

the presidency are men of clean record, not small political tricksters, but high-minded, honorable gentlemen, who have been tried in the public service and were not found wanting; men who deserve well of their country, and they deserve honorable treatment from every American citizen. If we could have the present campaign conducted on the basis of the principles as represented by the parties, and cease making attacks on the personal qualifications or private character of candidates, we would see our politics, to a great extent, purified, and it would become attractive for a large class of able and excellent men who are needed in the public service, but who now refuse to enter the arena.

THERE are two evils practiced on Chautauqua Lake, by proprietors of steamboats, both of which should be abolished. First. The sale of spirituous liquors as a beverage. It is the custom, on some of the boats, to have a regular bar, with a man employed for the season to manage it. He stands at his post to sell to kill, just as faithfully as the pilot stands at his wheel to save, men. Sometimes delicate women and total-abstinence men are obliged to run the gauntlet of one of these infamous saloons to reach the stair-way that leads up on deck. To be sure, it is seldom that intoxicated men disturb the peace of the passengers, though even this happens occasionally. The traffic in strong drink, on these boats, is a crime against God and the community, and it should be met by the people who live on the shores of this beautiful lake and overthrown. The excise law of New York State could be enforced more effectually on the boats than it can be in a town or city, and it certainly would make the steamers much safer places for young men, and some old ones, to spend leisure hours, either day or evening.

Second. The observance of the Sabbath, by the managers of steamers, is a doctrine they have not learned, or, if they have, they sin against great light. It is a remarkable fact in the history of steamboats, on this lake, that they never had sufficient patronage to support one large steamer until the "Chautauqua Meetings" were located here; but with their growth, steamers have multiplied till they have actually become a fleet. To the Assembly every proprietor, captain and employee on the steamers is indebted for his opportunity to earn a livelihood or make money, as the case may be. Now, to fly in the face of the Christian Sabbath, and desecrate the day by running the boats and carrying excursions at reduced rates, is an offense to the Christian men and women who have created a business for them, besides a violation of the laws of God and the commonwealth. We are happy to be able to record the fact that Dr. Vincent and the managers of the Assembly have never allowed a steamer to land at their docks on the Lord's day; this will be the unchangeable rule of the Assembly in the future. Chautauqua Sabbaths are the most delightful for quiet and rest that we can call up in memory. There may be salt enough in this example to save the whole country 'round the lake, but now, as heretofore, we express our desire that some Christian man of capital may be possessed of moral courage enough to purchase a line of steamers on this lake, from which he shall banish rum and keep the Lord's day holy.

THE SUNDAY-SCHOOL CENTENNIAL.

THE Robert Raikes' Sunday-school Celebration in London, which lasted a week, ending with July third, was an occasion of unusual interest, and will mark an epoch in the history of Sunday-schools throughout the world. A welcome was given

to the representatives from different nations, by the Lord Mayor of London, in Guildhall. Dr. Punshon, Mr. McArthur, and others, delivered addresses. A correspondent in the *Christian Advocate*, says:

"Dr. Vincent made a statement of the size and importance of the Sunday-schools in America, and remarked that in the government which the lamented Lincoln spoke of as 'the government of the people, for the people, and by the people,' everything depends upon the religious education of the people, and we look to the Sunday-school as our one hope in the education of the American masses.

"Descriptions of the system used in our American Sunday-schools, and the number of children who frequent them, amazed those from abroad. Indeed, English Sunday-schools differ widely from ours, as no children above the lower middle class are gathered in them. They are, in fact, schools for the religious instruction of the poor.

"On the continent, Sunday-schools owe much to the advice and help of the English Union, and to an American gentleman, Mr. Woodruff, who, also, first conceived this Robert Raikes' celebration. Continental schools, are, however, still in their infancy. Yet the delegates not only told of many struggles, but of much success.

"Pastor Paumier, of France, said that it must not be forgotten that Protestants in that country number scarcely 2,000,000, scattered among 36,000,000 of Catholics. A Sunday-school Union for France was formed in 1852.

"In Italy, Switzerland and Denmark, these institutions for teaching the little ones date back only ten or twenty years. In Holland, they were established in 1856, and are now assisted by a Union. Pastor Backman, of Sweden, said that Sunday-schools were organized in that country in 1851, and now extended over the whole land, and supported six periodicals.

"An unclouded sun smiled over the happy children who wandered through the courts of Crystal Palace, or played up and down the green terraces, or joined their fresh young voices in the children's choir. If the rains did descend, when the statue to Robert Raikes was unveiled, sunny showers in England injure no one. To set his benevolent face among the statues of warriors who line the banks of the Thames, seemed a fitting close to this week's rejoicings, and a reminder that the 'weak shall inherit the earth.'"

BOOK NOTICES.

JAPAN AND CHINA. The production of histories of Japan and China has been such and of so much value and accuracy, that we know as much of the former as we do of many of the European countries, and we also have a great deal of interesting lore concerning China. But all this is not enough; we welcome every book that comes from a reliable pen and publishes on the history of these countries. Such is the book entitled "China and Japan," by Bishop Wiley. This Christian worker was sent to China in 1850 as a missionary physician, and subsequently was appointed to make a tour of the mission stations in China and Japan. This volume is the result of personal observation and is written from a missionary stand-point. The author's experience of twenty-five years ago, and the tour which he made in 1877, gives him the means of comparing the missions of that earlier date with those of the later. The book is full of interesting matter for the secular reader, and overflows with encouragement to the Christian workers who are endeavoring to establish Christianity in heathen lands. Hitchcock & Walden, Cincinnati, publishers.

THE SPIRIT OF LAWS, by Montesquieu, translated by Thomas Nugent, LL.D., published by Robert Clarke & Co., Cincinnati, is a carefully-revised edition of that great work; it has been compared with the best French editions and contains a memoir of the life and writings of the author. An analysis of the work by Dr. Alembert has been added, which greatly enhances its value as a book of reference. This work is so well known as the result of many years' labor by that great Frenchman, that all, who desire to become acquainted with the many legal questions discussed in the work, will welcome it with gladness. It is published in two 8vo. vols., in clear type, is handsomely bound and is a valuable acquisition to a library.

LIFE AND LETTERS OF HORACE BUSHNELL. It seems to have been the endeavor of the author of Dr. Bushnell's life and letters to present

all sides of his character, and to interpret his life in all its aspects. It is a charming plan for a biography and has all the freshness of a lively pen to commend it to any reader of personal history. The writing of this book preserves to this and coming generations the words and deeds of this great preacher. The story of his life and work is followed through directly, and letters, sayings, and doings are carefully portrayed and skillfully blended. It is, indeed, the history of a life, and ranks with first-class works of its kind. Published by Harper Brothers.

A HISTORY OF CLASSICAL GREEK LITERATURE. The attainment of a correct and sound classical education is becoming an easier task as the number and accuracy of the works on such subjects become more numerous. Knowing the wants of those for whom he writes, the author of the above book has given a survey of the entire field of Greek prose and poetry, blending their life and growth, and showing the relations of famous works to each other and to their times. Prof. Mahaffy writes in a charming style, giving one those curiosities, gems, valuable sayings and masterpieces in a manner both pleasing and highly instructive. He has brought all the power of his great scholarship to bear upon the work, and has furnished a clear and concise review of his subject. Perhaps no book in the English language, on this subject, will be so valuable an acquisition to the library of the student and scholar. The work is published by Harpers, in two 12mo. volumes.

MCLINTOCK AND STRONG'S CYCLOPEDIA, VOL. 9. The vastness of this work on Biblical, Theological and Ecclesiastical literature, is equaled by the care with which it is being prepared, and by the great labor and expense bestowed upon the entire work. The examination of the ninth volume is enough to convince any one of the magnitude and value of the entire set. Vol. 9 has 1083 double-columned pages, and hardly a subject could be named which comes under its scope, but that is fully and ably treated. It contains over four thousand separate articles, arranged in alphabetical order, for ready reference, and has over 350 pictorial illustrations, which enhance its value as a book of reference. It is a library in itself, and will be found more valuable to ministers and teachers than many ordinary libraries of thousands of volumes. In a pocket in the cover is a large and artistic map of the Peninsula of Sinai; this was prepared under the supervision of the editor who recently explored that locality. This volume nearly completes the letter S, and vol. 10 will finish the work. Published by Harpers.

THE HISTORY OF THE CHRISTIAN CHURCH, by W. M. Blackburn, is a large octavo. volume, published by Hitchcock & Walden, Cincinnati. The aim of the author has been to outline the great facts of Church History; to keep these facts in their chronological order as far as possible; to show the growth, revivals, reforms, and vitality of the Church; to trace the progress of civilization and religion, and to give these facts in such a spirit as to allow the reader to make his own comments upon them. The work is admirably done, and the book is destined to become a classical work in Ecclesiastical History.

It is not he who reads much, who can work fastest, and most accurately, but he who can refer quickly and surely to what is said on the various subjects in literature. One so often finds expressions, thoughts, ideas, and even whole essays, which he would wish to refer to at any moment, and is at a loss for a method.

Rev. F. A. Archibald has solved this problem, and by publishing his method has given us a ready reference to general reading. The book is called "The Library Key," and is not intended for clergymen alone, but for lawyers, physicians, and readers generally. The plan is simple and easily understood. The book is small, yet gives space for twelve hundred references. The use of the work only can fully explain its practicability and advantages.

ENGLISH LITERATURE.*

A BIRD'S-EYE VIEW OF THE SUBJECT.

FOR the beginnings of English Literature (in any proper sense of the term) we need not go back of the latter half of the fourteenth century. The literary remains of an earlier period are of interest to the student of language, but they embody little of thought or feeling that the world would be the worse for losing, and have no tangible connection with the literature of our day.† As Marsh very justly says:

"The earliest truly English writers borrowed neither imagery, nor thought, nor plan—seldom even form—from the

*From an advanced copy of Prof. J. H. Gilmore's Chautauqua Text-book.

†See, on the earlier literatures, the author's "English Language and Literature," published by D. Appleton & Co.

older native models; and hence Anglo-Saxon literature, so far from being the mother, was not even the nurse of the infant genius which opened its eyes to the sun of England five centuries ago.*

During the latter half of the fourteenth century, that amalgamation of the Anglo-Saxons and Norman-French, which gave to England a coherent nationality, was consummated, and, as a result of this development of national life, there was a development of literary life; and a literary life which was neither Anglo-Saxon nor Anglo-Norman, but distinctively English.

Previous to this time there had been no language in Britain fitted for literary composition. The Anglo-Saxon had given place (about 1050) to the Semi-Saxon; the Semi-Saxon (about 1250) to the Early English; but there were no less than four dialects of the Early English, all meager and rude. What Dante did for the dialect of Florence, Chaucer did, in the latter half of the fourteenth century, for the East Midland dialect of England. By the genius with which he used it, he broadened it, enriched it, gave it stability; and thus made it, for all time, the literary language of the English-speaking people.

Beginning with Chaucer, we may divide the Literary History of the Mother Country into the following periods:

I. THE FORMATIVE PERIOD, extending from 1350 to 1474—that is, from Chaucer, the father of distinctively English literature, to William Caxton, the first English printer. Typical authors: *In prose*, Mandeville and Wiclif; *in poetry*, Langlande ("Piers Plowman") and Chaucer.

II. THE PERIOD OF THE RENAISSANCE, (Taine,†) or THE PERIOD OF ITALIAN INFLUENCE, (Morley,§) extending from 1474 to 1660—that is, from the introduction of printing to the development of French influence, attendant on the restoration of the Stuarts. This period may be sub-divided as follows:

1. From 1474 to 1558, or from the introduction of printing to the period of political and religious stability, and consequent literary activity, ushered in by the accession of Elizabeth—covering the anticipatory movement of a new literary life. The typical authors of the period are: Tyndale, who represents the religious side—Surrey, who represents the secular side, of the English renaissance.

2. From 1558 to 1625, or from the accession of Elizabeth to the death of James I.—being the great creative period in English literature. The typical authors of the period are: *In poetry*, Spenser; *in the drama*, Shakspeare; *in prose*, Bacon.

3. From 1625 to 1660, or from the death of James I. to the restoration of the Stuarts—being the period of Puritan ascendancy. The typical author of the period is Milton.

III. "THE CLASSIC AGE," (Taine,) or "THE PERIOD OF FRENCH INFLUENCE," (Morley,) from 1660 to 1789—that is, from the Restoration to the French Revolution. Typical authors of the period are: *In poetry*, Dryden and Pope; *in prose*, Addison, Fielding, and Johnson.

IV. "THE PERIOD OF MODERN LIFE," (Taine,) or "THE PERIOD OF ENGLISH POPULAR INFLUENCE," (Morley,) extending from 1789—when the English mind was emancipated, by the French Revolution, from the fetters of a false classicism—to our own day. Typical authors are: *In poetry*, Scott, Byron, and Wordsworth; *in prose*, Dickens, Macaulay, and Tyndall.

THE PROSE OF THE ELIZABETHAN AGE—BACON.

Not only in poetry and in the drama, but in prose, did the writers of the Elizabethan Age attain distinction—a fact sufficiently attested by the marvelous excellence of our

* "Origin and History of the English Language," page 100.

† Taine's "English Literature" is brilliant, but crochety and unsymmetrical. It should be used with great caution, and the young reader would do well to let it alone.

§ Morley's "First Sketch of English Literature" is decidedly the best of all the compends. Collier is, however, more readable than Morley; and Stopford Brooke's "Primer of English Literature" is very bright and suggestive. But if I could have only one book on English literature, it should be Chambers' "Cyclopedia of English Literature," which can be obtained in the "Acme edition" for only \$2. Its critical estimates are generally sound, and its illustrative specimens make it invaluable to a student with a small library.

authorized version of the Bible, which (as has already been indicated) was given to the public in 1611. Most significant among the prose writers of the period are:

SIR PHILIP SIDNEY, who was born in 1554, and who died, of a wound received at the battle of Zutphen, in 1586. Sidney was a nephew of the famous Leicester, and a conspicuous ornament of the court of Queen Elizabeth—being equally renowned for his courtesy and his courage. His literary reputation rests upon *The Arcadia*, a highly-wrought and (to modern tastes) somewhat tedious romance, written, in a strain of prose-poetry, for his sister, the Countess of Pembroke; and his *Defense of Poesie*, in which he attempts to prove the superiority of poetry to all other forms of literature, in that poetry alone inspires the soul to virtuous action.*

RICHARD HOOKER (born 1553, died 1600), a man of saintly character and rare intellectual endowments, who first demonstrated the capacity of our language for all the purposes of broad and subtle philosophic thought. Green, in his *Short History of the English People*, says: "The largeness of temper which characterized all the noble minds of his day, the philosophic breadth which is seen as clearly in Shakspeare as in Bacon, were united in Hooker with a grandeur and stateliness of style which raised him to the highest rank among English prose writers." His *Ecclesiastical Polity* was written in opposition to the Puritan party in the Church of England, and is a vindication of the right of the Church to settle, for her adherents, questions of ceremonial observances and church government which the Puritans regarded as definitely settled by the Word of God. The first book of this treatise, embodying a discussion of the nature and supremacy of law, both human and divine, is still widely read, and deserves to be read, though some of the positions which are taken by its author cannot be regarded as beyond question.†

SIR WALTER RALEIGH (born 1552, beheaded 1618) is more famous as a courtier, a politician, a soldier, an explorer, than an author. It must not be forgotten, however, that he was an orator of no mean power; that he made some pretensions to being a poet; that Dugald Stewart pays him high praise as a philosopher; and that, when in confinement in the Tower, previous to his execution, he began a *History of the World*, from the creation to his own day. This work is said to display considerable information and an unusual capacity for philosophic thought; while its style is characterized as "clear, sweet, and flexible."

The one prose writer of this period whose name is worthy to be coupled with those of Spenser and Shakspeare, is, however, FRANCIS BACON. This famous man, who was born January 22, 1561, was the son of Sir Nicholas Bacon, keeper of the Great Seal, and nephew of Lord Treasurer Burleigh—who, however, hindered rather than helped his political advancement. He entered Cambridge University at the age of thirteen, but left without a degree, and with some contempt for that venerable seat of learning, three years later. Some time was spent by him in foreign study, but on the death of his father, which occurred in 1579, he found it necessary to exchange the life of philosophic thought, which he had expected to lead, for a life which would yield him a readier means of subsistence.

From 1580 to 1586 Bacon was engaged in the study of law. In 1593 he entered the House of Commons and at once showed himself a speaker of consummate ability. Failing to enlist the sympathies of his uncle, Lord Burleigh, Queen Elizabeth's political adviser, he espoused the cause of the Earl of Essex, Queen Elizabeth's favorite; and it has been made matter of serious accusation against Bacon that when, in 1601, Essex was tried for high treason, Bacon appeared, as Queen's counsel, against his old friend, and subsequently, at the Queen's command, prepared a statement vindicating the execution of Essex. But these acts were performed by Bacon in an official capacity; and probably a refusal to perform them would have involved Bacon in the fate of Essex—who does not appear to have, by his previous conduct, laid Bacon under any special

* Neither of these works require to be read. "The Arcadia" is published, however, in condensed form (and it sorely needed condensation), by Hurd & Houghton; and the "Defense of Poesie" may be found in "Arber's Reprints."

† The "Clarendon Press" furnishes a capital edition of the first book of Hooker's "Ecclesiastical Polity."

obligations, or to have cared much, when he formed his outrageous plot against the Queen, what became of his friends.

Bacon did not attain to any position of especial eminence during the reign of Elizabeth; but in 1609, under the reign of James I., he was appointed Solicitor-General, and gradually rose to be Lord Chancellor of England and Baron Verulam, (1618.) In 1621, however, he was impeached by Parliament for taking bribes of those who had cases submitted to him for decision; made an abject confession of his guilt, and was sentenced to pay a fine of £40,000; to be imprisoned in the Tower during the pleasure of the king, and to be forever incapable of holding office. His imprisonment lasted but a day, his fine was speedily remitted, and it is generally thought that Bacon was the scapegoat who, to some extent, made atonement for the sins of King James and his court. It is conceded, indeed, that Bacon took bribes not to do injustice, but to do justice—took bribes from both parties in a suit to bring the suit to a speedy termination, and decided the suit as its merits deserved. It is further claimed that the taking of bribes was the rule, rather than the exception, among the judges of that period. But Bacon himself never questioned the justice of his sentence. "I was the justest judge that was in England these fifty years," he said, "but it was the justest censure that was in Parliament these two hundred years." It undoubtedly inaugurated a much-needed reform in the administration of justice.

Bacon lived in retirement after his disgrace for five years, devoting his time to those masterpieces of genius which have immortalized him. He died April 9, 1626, as the result of a cold contracted while trying an experiment to see whether snow would not be efficacious as salt in preserving meat. It was a consolation to him in his dying hour, that "the experiment succeeded excellently well."

Of the many works which vindicate Bacon's claim to high rank as a philosopher, I mention only three.

His *Essays or Counsels, Civil and Moral*, of which there were three editions published in his life-time—the first, which contained only ten essays, in 1597. It is upon this work that his literary reputation chiefly rests, and it is a work which every student of English literature should own and read. The themes of the essays are, as a rule, attractive and significant, touching upon matters which "come home to men's business and bosoms." They are marvels of compact, vigorous and suggestive thought. Their style is wonderfully nervous and strong. Probably there is no other book in our language, save the Bible, which, if carefully studied, would do so much to broaden, sharpen, strengthen and store the mind. It is one of those few books, to borrow Bacon's own imagery, which should be "chewed and digested."*

The Advancement of Learning (published in 1605) is an introduction to the grand philosophical treatise which it was the purpose of Bacon's life to produce; and is, to the general reader, the most attractive of his philosophical works.† It embodies a general survey of the condition of the sciences in Bacon's time, and a masterly analysis of the causes which had led scientific inquiry to be so unfruitful.

Following out the line of thought indicated in this work, Bacon, in 1620, published his *Novum Organum*, which is commonly regarded as his masterpiece. In the *Novum Organum* (so named to contrast it with the *Organum*, a Logical treatise of Aristotle), Bacon emphasizes the importance of deriving the general principles which are affirmed in any of the natural sciences from careful experience and minute observation; and insists on the necessity of a docile and unprejudiced spirit in the search for truth. In spirit, if not in method, it will be seen that he was entirely in harmony with modern scientific thought, and he has been regarded as the originator of that pains-taking, truth-loving, fruit-bearing study of nature which now prevails.

"As a father lays his hand heavily on a boy's shoulder, saying, John! and the boy, staggering under the pressure, looks up to listen, so Providence arrests our thoughtless hearts."—*Thompson*.

*The best edition of Bacon's "Essays" is by all means that with Whately's Annotations, price, \$2.50. The next best is the "Golden Treasury Bacon," price, \$1.25.

†The "Clarendon Press" publishes a capital edition of it.

CORRESPONDENCE.

THE National Educational Association, which has recently held its meetings here, was, as the saying goes, "a grand success." Nearly every State in the Union was represented by some of its foremost educators. We have been, especially, pleased to notice the great care the Association has exercised in the choice of its speakers. Scholarship, experience, sound logical views and careful preparation, characterized the various papers read before the Association. An earnestness to learn, to inquire and to communicate, was manifested among its members. Methods of teaching, and, in fact, instruction in its broadest sense, was ably and thoroughly discussed. No doubt the Association is doing a good work. Every teacher, who has the ambition to teach well, should not fail to send, at once, an application for membership to Dr. Henkle, of Salem, Ohio, and thereby receive the full benefits of membership.

While merchants do not hesitate to cross long distances for the purpose of enriching themselves, it is to be regretted that many of our teachers not only fail to seek "The Body" which would enrich them with sound ideas of infinite value to their profession, but even fail to obtain that intellectual food which that Body is ever ready to distribute at any time among all teachers. We have been, especially, interested in the address given by Professor Timayenis, of the Chautauqua School of Languages, before the Department of Higher Instruction, on "The Pronunciation of the Greek Language." The subject is one of great importance to teachers of the Greek language. We hope that the Association will not fail to take a lively interest in its discussion. It is certainly time that a change should be made in our methods of pronunciation. It is time that we should all agree upon one rational system of pronunciation. Why not adopt the Modern Greek? X.

CHAUTAUQUA, July 22, 1880.

TO OUR READERS.

THIS number of "THE CHAUTAUQUAN" is a *sample copy*, and not a regular number of the first volume. We shall issue the October number as No. 1, vol. 1, for 1880. In it we shall begin the publication of lectures and books which are advertised for the C. L. S. C. course of study.

RULES FOR A PREACHER.—Begin low, proceed slow, take fire, rise higher, be self-possessed, when most impressed."—*English Preacher*.

"To be alone with God is to be in the majority, as Mahomet said to one who fled with him and remarked, 'We are but two,' 'Nay, we are three, for God is here!'"—*Hitchcock*.

GUSTAVE FLAUBERT says, "A roller seemed to have passed over the Italian people and leveled them to the same mental stature; among them was to be found neither the fool nor the genius."

"WHEN this passing world is done;
When has set yon glaring sun;
When we stand with Christ in glory,
Looking o'er life's finished story—
Then, Lord, shall I fully know
Not till then how much I owe."

"When I stand before the Throne
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart—
Then, Lord, shall I fully know
Not till then how much I owe."—*McCheyne*.

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